

# EGYPT AND ISRAEL



# Historian's Office Library

The Church of Jesus Christ of  
Latter-day Saints

933

16689

11/11/11  
11/11/11  
11/11/11  
11/11/11


16689

6-1

750

Mr. Newberg  
Washington  
D.C.

HISTORIAN'S OFFICE  
Church of Jesus Christ of Latter-day Saints  
47 East South Temple St.  
SALT LAKE CITY, UTAH



Digitized by the Internet Archive  
in 2022 with funding from  
Kahle/Austin Foundation







# EGYPT AND ISRAEL

HISTORIAN'S OFFICE

*Church of Jesus Christ of Latter-day Saints*  
*47 E. South Temple St.*

**SALT LAKE CITY, UTAH**



HISTORIAN'S OFFICE  
Church of Jesus Christ of Latter-day Saints  
47 E South Temple St.  
SALT LAKE CITY, UTAH





Colossal statue found in the Island of Cyprus, and now in the Museum at Constantinople; supposed to be Melak-Aoreth or the "Skin-King."

# EGYPT AND ISRAEL

An Inquiry Into the Influence of the More Ancient  
People Upon Hebrew History and the  
Jewish Religion

And Some Investigation Into the Facts  
and Statements Made as to  
Jesus of Nazareth

BY WILLIS BREWER

Author of "The Secret of Mankind," "The Children of Issachar," Etc.

CEDAR RAPIDS, IOWA  
THE TORCH PRESS

1910

GEORGE E. MAYCOCK

2337-1

# CONTENTS

## PART I

PRELIMINARY SECTION . . . . .	9
SECTION I . . . . .	40
SECTION II . . . . .	64
SECTION III . . . . .	92
SECTION IV . . . . .	123
SECTION V . . . . .	147
SECTION VI . . . . .	182
SECTION VII . . . . .	219
SECTION VIII . . . . .	258
SECTION IX . . . . .	294
SECTION X . . . . .	378

## PART II

### CHAPTER

I THE CURIOUS NARRATIVE OF THE CRUCI- FIXION . . . . .	407
II WHAT WAS THE OFFENSE OF JESUS . . . .	415
III THE SILENCE OF PAUL AS TO THE LIFE OF JESUS . . . . .	423
IV THE SILENCE OF JESUS AS TO HIS BIRTH .	431
V THE FAILURE OF JESUS TO IMPRESS HIMSELF	439
VI SILENCE OF THE EPISTLES AS TO THE LOGIA	450
VII THE RESURRECTION AND ASCENSION .	457
VIII THE EARLIER CLAIMS OF CHRISTIANITY .	470
IX HISTORIC ENVIRONMENT OF JESUS . . .	478
X ANTECEDENTS OF CHRISTIANITY . . . .	487
XI THE CLAIMS JESUS MADE FOR HIMSELF .	497
XII TRAITS AND OPINIONS OF JESUS . . .	514
XIII THE HOLY GHOST . . . . .	525





## ILLUSTRATIONS

MELAK-AORETH, THE "SKIN-KING" .	<i>Frontispiece</i>
BES OR HI . . . . .	85
TAUR-T OR SHEPU-T . . . . .	141
BAS-T OR SE <sup>k</sup> LET . . . . .	221
AASTHARTH-T . . . . .	305
KEDESH . . . . .	381
THE SEKER BOAT . . . . .	465

1870

1870

With supplements  
W. B. Brewster

7-Sept-1910

## PRELIMINARY SECTION

I. The Hebrew Scriptures, if not so ancient as was once supposed, are sufficiently venerable and valuable to deserve a more perfect and liberal translation than any we now possess. Great as are the difficulties of a translation, and these cannot be wholly overcome, there is no satisfactory excuse to the truth-seeker for some of the short-coming now presented. Throughout the narrative portions especially there is a narrowness of interpretation arising from ignorance, or from exclusion of the religious practices and language of contemporary peoples. The invaluable services of Gesenius himself, which have contributed so freely to Bible exegesis, are painfully defective for that he relies almost entirely on Arabic and Syrian for his philology, and even treats the Ethiopic and the Greek with far more consideration than he does the Chaldean, while he slights the Egyptian almost wholly. It is true that these latter languages have received their largest attention since Gesenius began his labors, but the Rosetta stone and Champolion

had begun to reveal the riches of the Egyptian lore during the life of Gesenius, and the contiguity of Palestine and Egypt, to say naught of their alleged historic association, should have moved the learned linguist in that direction. The laborers who have wrought the ponderous tomes of Webster and Worcester are perhaps more culpable than Gesenius, since they set or follow the fashion of going even to the Hindoos for their radicals and analogues, and refer scores of times to Icelandic or Welsh for these and scarcely once to Egyptian or even Hebrew; seeming to forget that it is to the peoples of the Levant and the Euphrates that we are mainly indebted for our religion and literature, and to them also for the descriptive and technical branches of the languages of southern Europe and of Britain. The Phœnicians first, and afterwards the Greeks, must have adopted and spread much of the language and practices of the ancient Egyptians, since a sea-faring people are generally intelligent and therefore liberal. To me it seems that the influence of Egypt on the southern part of Syria was paramount, at least to the time of Ezra, or to that of Cambyzes and Ochus. That the language and religions of the Hebrews were composite and

changeable seems certain, but it seems also true that the relations of Egypt with the Euphratic peoples were much closer than is generally allowed; nearer perhaps than that which at the present period exists between France and Britain, in most respects. That there should be any prejudices to bar the influence of Egypt would be some argument if the story of the Exodus "from Zera-im" or "from enemies" or Mi-Zera-im was not disputed by the silence of the Jeremiah in the pleas of that prophet against a migration to Egypt, and the silence of Ezekiel in the three chapters on the iniquities of that people, but these were positively favored in the Deuteronomic code (Deut. 23:3-7).

2. It would have been well, on philological grounds, that our versions of the Hebrew writings had correctly given the names of persons and places. We have in this respect followed the letter and the custom of the Greeks, to some extent, and that people habitually euphonised names of persons and places, or even rendered these in their own tongue. It must surprise the mass of devout persons to know that there are no such words as "Hebrews," "Moses," "Eve," "Solomon," "Samson," "Jepthah," "Saul," "Abel," &c., in



the original Hebrew. That this alteration is a serious error all lovers of truth as well as of philology must confess. Some leading examples may be cited in this place: "Jehovah" for Iehoah; "Hebrews" for Aabera-im; "Moses" for Msheh; "Joshua" for Iehoshu-aa; "Aaron" for Aharon; "Eli-Jah" for Eli-Iahu; "Samu-El" for Shamu-El; "Ishma-El" for I-Shem-aa-El; "Esau" for Æs-Av; "Jacob" for Ia-Aa-Kob; "Noah" for Noa<sup>h</sup>; "Eve" for <sup>c</sup>Hav-ah; "Hann-ah" for <sup>c</sup>Hann-ah; "Huld-ah" for <sup>c</sup>Huled-ah; "Samson" for Shimesh-On; "Solomon" for Shelomeh; "Jesse" for Ishai; "Saul" for Sha-aul; "Absalom" for Abeshalom; "Jepthah" for Ie-Patha<sup>h</sup>; "Isaiah" for Iesh-aa-Iahu; "Samaria" for Shomeron; "Tyre" for Zur or Tsur; "Gaza" for Aaz-ah; "Gomorr-ah" for Aa-Morr-ah; "Beth Lehem" for Beth Le<sup>c</sup>hem, &c., &c.

3. Now the vice of these unwarrantable changes, mostly due to the Greek Septuægent, appears more clear when we consider a few instances. Thus, the divine name Iehoah, if in this correct form, would satisfactorily connect with the definition of "being," "existent," as expressed in the word E-Hieh or "I am," which is the Egyptian Au-A or "I am"; the first personal pronoun, here abbreviated to

"A," standing for Anuk, which in both Hebrew and Egyptian is the same, as are practically all the personal pronouns of the two tongues; yet I am more disposed to take the Ie-Hoah as the Egyptian words Iu-Aa or the "Coming-One," or possibly their word 'He'h or "Eternal"; but as Iu-Aa or "Coming-One" we get the concept of the Meshia'h. Then the word Aabera-im, whence the deformity "Hebrews," gives us the remarkable word Aaber, usually rendered "pass over," "pass through" (say, "to Molech"), my "sake" or "sake" of, "ford," and "ferry-boat," thus connecting with the Bar-is or boat of the Egyptian dead, with Iber-ia or Spain, with Hyperion, &c. The prophet Shemu-El has a name that should not be distorted, since Shem is a word of more than one important meaning; and so the name Sha-Aul the first Ma-Lech and first Meshia'h, whose name is still applied by the Arabs to the month Tamuz or August.

4. There is also the name Noa'h, the flood-hero, which in its correct form readily suggests I-Nach-os the founder, perhaps name of Deity, at Arg-os in Greece, son of Ocean and of Teth-ys ('Tut, "vestal" in Egyptian) the mother of the Nile and other rivers; and the daughter of I-Nach-os was the wanderer Io, as

Naa-Am-ah or "wandering-mother" was sister of Noa<sup>h</sup>, and as Naa-Am-i was wife of Eli-Melech at the old shrine Beth Le<sup>h</sup>em, though elsewhere daughter of "Lamech" or Malech, while in Phœnicia she was called Aashthar-Noema. At Sippara on the Euphrates the Chaldean flood-hero dwelt, and the name of Deity there was Malich, doubtless the Akkad deity Mulge who was lord of the Abyss or Under-world, and thus as son of Malech (for "Lamech" is formed by transposition of the M and L) we connect the two deluge stories, and Ocean as father of I-Nach-os with Mulge or Malech. And Noa<sup>h</sup> is called Tubal Kain in the Jahvist version, and made an aspect of Hephaestos or Pata<sup>h</sup> or <sup>k</sup>H-num, the Latin Vulcan, as well as Horus of Edfoo the Mesen or "smith"; but as Ma-Noa<sup>h</sup> he is father of Shimesh-on or the "Sun," and yet Noa<sup>h</sup> himself is solar, for the Sun goes into its Teb or "ark" during the winter month Tebeth; Teb meaning "box," "mummy-case" in Egyptian; hence Arg-os is from the Hebrew word Aregaz or "coffer" (1 Sam. 6:8, 11, 15), and Ragusa in Sicily and in Dalmatia, argosy, as well as Latin Arca, English "Ark"; all of which connect with I-Nach-us, as his son Ph-Oron-eus suggests the Aron or "ark" of the

Covenant. Noa<sup>h</sup> or Ma-Noa<sup>h</sup> is rendered "comfort," "rest," and Ne<sup>h</sup>-ath is "descend," "drop-down"; and still in Egypt the 17th June is Lilat en Nukt-ah or "Night-of-the-Drop" when the miraculous "drop" impregnates the rising Nile; and in Egyptian Me-Ne<sup>h</sup> means "beneficent," "gracious"; while Ne<sup>h</sup> is "supplication," where one drops down, and the ideograph of Ne<sup>h</sup> is a pigeon or dove, so that the Flood-hero Noa<sup>h</sup> seems somehow connected with this emblem, and the more as the pigeon was called Kal-em-Pe or "Bird-of-Heaven," whence the Latin Colombo, a word for the dove species, and as Columbia and Columbus is a favorite word in the Americas, and preferable to the word America which comes from the Latin god Mercury;\* and so the dove as Holy Spirit which descended upon Jesus while in the water with John, connected as it is with the Jon-ah which brought the olive leaf to Noa<sup>h</sup>, seems a version of this anointing or fecundating "drop" which wrought new life in Egypt; in which land Baa<sup>h</sup> was the name of the "inundation" and

---

\*I am quite satisfied to advance the opinion that Met-Cur-ius is from the Egyptian talismanic phrase Maa <sup>k</sup>Heru, literally "True Word", but used to express the state of the one who has this true word as acceptable to the gods. From <sup>k</sup>Heru we have the word Christ.

its deity, and that from this name we have the classic Bakch-os may appear when it is found that Noa<sup>h</sup> drank Ian or Jan and was Sachar or "drunk" (Asar-Sekar), whereupon his son <sup>c</sup>Ham or "Egypt" told his brothers Ba<sup>h</sup>uz or "without"; and they drew over him the Simel-ah, for Semele was mother of Bakch-os. "Dove" and "wine" are both Jon-ah in Hebrew, as Men is "dove" and Mena is a "wine-jar" in Egyptian; hence the name Jon-ah is applied to the famous satire on the destruction of Nineveh, "great city of Elohim" (Jonah 3:3), where dwelt many that knew not their "right" or Iamin (also "sea") to their Semol; and the A<sup>c</sup>heron-ith or "backwards" that the Simel-ah was drawn over Noa<sup>h</sup> is represented by the "ship" or Spin-ah ("Spain") in which Jon-ah started for Tarshish; the Assyrian city Nina is suggested by the Hebrew word Nun or "fish," or by the Egyptian word Nen or "rest"; while the "gourd" or Kiki-on which Jehoah drew over Jon-ah seems the word Kek or "darkness" of the Egyptian tongue which responds to the Simel-ah or "garment" drawn over Noa<sup>h</sup>, for Kek-ut was personified into a goddess, and would fit the death of Semele whether dying in the glory of Zeus or in the



Baris or "ark" in which her father Kadem-os shut her up (Pausanias 3:24).

5. In the instance of the name our version renders "Eve" we should read <sup>c</sup>Hav-ah; so called because she became "the mother of all <sup>c</sup>Hai." But <sup>c</sup>Hav-ah does not mean "life" or "living," nor is it elsewhere so rendered. Strictly speaking there is no such word elsewhere unless we take A-<sup>c</sup>Hav-ah, an unusual word, rendered to "shew," "declare" (Job 32:10, 17), and which Gesenius says is poetic for the prose Negid, usually so rendered, as also to "tell," &c.; and this view is supported when it is said "I will make to him a helper as his Neged" (Gen. 2:18), which might well be understood as his "developer," or "to show him off," to refine him, &c. Adam does not name her till after the Na<sup>c</sup>hash had seduced her, and so it is natural that the Egyptian word <sup>c</sup>Hefi or "serpent"\* should be considered, since it is the same as the word <sup>c</sup>Hav-ah, as the Egyptian has no V. So, <sup>k</sup>Heft in that tongue is "enemy," corresponding with Neged as "opposite," "over-against"; and hence it is probable that her name is one of these words.

6. In the Egyptian myth the Sun or god Raa begets his first children by union with his

---

\* The Cerastes or horned viper of Egypt.

<sup>k</sup>Haibet or "shadow," and <sup>k</sup>Haibet is not very different from <sup>c</sup>Hav-ah. It is at least clear to any view that Jehoah did not give her to Adam with any intent that they should generate their species, nor does Neged in the least suggest this, but the Na<sup>c</sup>hash taught the woman to eat the fruit, saying the Ain-i or "fountains" of the two would be opened thereby, though Ain-i means "eyes" also; and she ate, finding the fruit, evidently figs, "it like Ta-Av-ah to the fountains,"\* or caused desire, as Af or Ta-Af is "the flesh" (fem.) in Egyptian; so when both had eaten of the Per-i they knew they were naked, and they ite-Per or "more-fruitful" above a fig-tree; Te-Enah being both "fig-tree" and "coitus"; yet the play on Aal-ah, "above," also "leaf," recalls the statement of Plutarch ("Isis and Osiris," 36) that the fig-leaf was an emblem of Osiris "since it somewhat resembles the virilities of a man."

7. Greek polytheists believed that one deity could not undo the act of another, but could neutralise the action by compensation or curse. So, Jehoah Elohim, who had told the pair that in the day they should eat of the tree

---

\* Compare "they Ta-Av Ta-Av-ah" (Num. 11:4), rendered "fell a-lusting."

they should surely die, finding that they had eaten and were yet alive, as the Na<sup>c</sup>hash had told them they would be, knowing that now the female would bear, told her she should greatly bear, but this would be in Aezeb or "pain," and that her ta-Shukath (a word of delicate sense\*) should be to her man, thus excluding the Na<sup>c</sup>hash. Adam and the Adam-ah in his Aabur ("sake"! ) or that he "passed-over" was also Arur or "cursed"; and he was to return to the Adam-ah because he was dust, but it is not clear that this is a sentence of death. The Na<sup>c</sup>hash or "Enchanter" (Num. 23:23) is also Arur or "cursed," and condemned to henceforth crawl on his belly, for he was Aa-Rom (rendered "more-crafty," "naked") or "higher" than all the <sup>c</sup>Hai-ath or "live-things" of the wilderness, that is, a giant satyr like the classic Pan. Hearing the words which reduced Na<sup>c</sup>hash to the serpent-form, Adam, to punish or revile the incontinent woman, whom the Na<sup>c</sup>hash had practically taught, calls her by a name corresponding to the new condition of the enchanter; so, <sup>c</sup>Hav-ah or <sup>c</sup>Ilefi became mother of every <sup>c</sup>Hai or "live-thing," though in Arabic a serpent is yet called <sup>c</sup>Hai,

---

\*The word Shuk means a "fissure," a "thigh" (comp. Canticles 7:10).

and "Haiees are yet "snake-charmers" in Egypt, while in ancient Egyptian "Hai means "fallen." But Jehoah Elohim clothed the pair in skins in derision of their alliance with the satyr-charmer.

8. Adam seems the same as Edom or Æs-Av, the local aspect of Deity in the hills south of Judea, who was also displaced by the wiles of a woman; besides which we have Ia-Aakob at birth clutching the Aakeb of Æs-av who had gone out Rosh-on Adem-oni, and we have Na<sup>c</sup>hash told that the seed of Adam and <sup>c</sup>Hav-ah shall bruise his Rosh and his seed shall bruise their Aakeb; a statement which shows the correspondence of these legends; and the Shuph or "bruise" they are to do to one another is recalled (Gen. 49:17) when Dan is told that he shall be "a Na<sup>c</sup>hash in the way, a Sheph-iph-on in the path, that biteth the horse's Aakeb"; which Shephiph-on is construed to be the Cerastes; but in the Daniel (1:20; 2:2, 27, &c.) we find A-Sheph to be "enchanter," like the Na<sup>c</sup>hash or "diviner" Jo-Se-ph, yet the snake-charmers did not make use of the Cerastes; but the meaning of these ideas is difficult to ascertain. At "Pi-Thom" in Egypt, correctly Per-Atem or "place of A-Tum" or Tem, the Sun-set god, Mr.

Budge assures us there was serpent cult of some kind, and, as I insist that *Æsav* or *Edom* was this *Tem* or *A-Tum*, we may thus connect him with Adam. The "giant" or *Aapap* serpent was in Egypt the persistent foe of the Sun, and hence was the personification of night and darkness and all evil, for the worship of the Sun was general throughout that land as every elsewhere; and yet, while the *Cerastes*, the deadly "Hefi, does not figure religiously, the *Aaraa* or "asp" is closely associated with the Sun, and with sovereignty, especially queen-hood, and with several goddesses; indeed, was a guardian-emblem of lower Egypt; hence the *Arur* or "curse" which was pronounced by *Jehoah-God* on *Na'hash* and Adam and his wife, since it condemns enchanters and serpent cults, seems to have been from an Egyptian source, and to have been directed by the *Ezraite* scribes or *Jehoist* secretaries at the *Na'hash Tan* or "enchanter-serpent" (2 K. 18:4) kept doubtless as an oracle in the temple at Jerusalem, like the *Py-Thon* at Delphi, at least down to the time of *Ezekiel* (8:10), ascribed by its votaries to *Mosheh*, of whom they told a miraculous tale in connection with it (Num. 21:4-9). The curse inflicted on the parties to the drama, however, does not

conceal the insidious power of the Na<sup>h</sup>ash, who had outwitted Iehoah-God, and made himself the author of propagated life by means of that "sensual pleasure" or 'Te-En-ah, rendered "fig-leaf," for which the first pair paid with the loss of earthly immortality, not to themselves only, but to all vegetation that fed them; as women were to also suffer pain under the plan of propagation originated by the enchanter; the garden of Eden or "pleasure" being the Pa-Rad or Per-Rad of the Egyptians, the Parad-ise of the later time, meaning the "place of growth," and from this they were excluded. But 'Hav-ah then bore off-spring; that is if we are allowed to add to this "Lord-God" story the "Lord" story of Kain that follows or the "God" narrative which is resumed at chapter 5. In all this certainly we may observe the advantage if not necessity of adhering to the correct form of the personal names.

9. This is particularly apparent in the name "Samson" of English versions, which as Shimesh-On would clearly indicate Shemesh or the "Sun," almost the only Hebrew name of that almost universal divinity of the ancients, and who as Shamash the warrior was the Sun of the dry autumn which withers vege-

tation. Semes-u or the "oldest" was an Egyptian title of the Sun-god Raa; hence it is strange to find that the only time the word Shamesh-Un is used is (Dan. 7:10) when before the Ancient of Days thousand of thousands "ministered" or Shemesh-Un him; perhaps "reverenced" or "venerated" him, which would harmonise better with the Egyptian word; and that it has a solar reference must appear when this genius of the Sun has "a throne of fiery flames with wheels of burning fire" (v. g.) besides the fiery stream that came forth from before him. This description accords with the angel of Jehoah who went up in a flame after the annunciation and probably his fatherhood of Shimesh-On; while the Nore or "terrible" countenance of the angel was probably the Nur or "fiery" chariot and wheels and stream of the Ancient of Days. Then the Rua<sup>c</sup>h of Jehoah began to move Shimesh-On in Ma-<sup>c</sup>Hann-ah of Dan, suggestive of the <sup>c</sup>Hennu boat and of A-Don or Adon-is, for the Phœnician "year"-god or A-Din had a great shrine in the hills of Lebanon, called Dan; and the original story of Shimesh-On must have made this Ma-<sup>c</sup>Hannah more clear than the Jehoist makes it, since it must be an early mythus of Melach-Aareth or Bes. And so,



with more excuse, is hidden the name of his first wife, "for he sought Tho-An-ah from the Philistines" (Judges 14:4), as Tanith was the Phœnician name of a daughter of El and Aash-Thor-eth or "Astarte," doubtless the Egyptian An-ath as they called the Syrian goddess, and easily Ta-An or An-t as feminine of On or "Helio-polis"; but as the Greeks called the Phœnician Tanith by the name of the Moon-goddess Artemis we may see why Shimesh-On's wife is also called in another legend De-Lil-ah, which seems the "night"-goddess Lill-ah with the Egyptian feminine definite article Te prefixed, as in the Greek form De-Meter for Te-Mut or "the mother," a name usually applied but not restricted to the wife of Amen-Raa at Thebes. But Tho-An-ah was burned, and so perhaps was Je-Petha<sup>h</sup>'s daughter whom the daughters of Israel went yearly to Tanoth; and such was the fate of Semele the mother of Dion-Ussos, for the Moon fades and dies in the light of the Sun. De-Lil-ah, who poetically shears the rays of Shimesh-On, is noted elsewhere in these pages as the Lil of the Akkadians or the succubus of the night, the Alil-at of the Chaldeans and the Arabs, who appears to Abram (Gen. 15:17) as Aalat-ah or "dark," or as in verse 12 Aim-ah <sup>c</sup>Ha-shech-



ah or "horror-of-darkness" and 'Teredam-ah or "deep-sleep"; nor can it well be doubted that this is Rer-et or Lel-et of Egypt, the terror aspect of the goddess Hathor, called Ta-Ur-t and Shepu-t, whose constellation was the Great Bear or "hairy" Seair-ah, or the Aash or "wagon" or "bear," which perhaps gave name to Aash-Tor-eth. On the Euphrates the wife of Shemeshu was Ishtar, who probably suggested the Æsheta-Aol of Shemesh-On, perhaps a shrine of "stout-woman." To connect De-Lil-ah as "night" with the other legend of her as Tho-An-ah, we must consider that the Phœnician Tanith was called Artemis by the Greeks, and the Moon was the symbol of Artemis; besides, Tho-An-ah was of Timen-ath-ah, and 'Ta-Man-u in Egyptian was "land of Sun-set" or "the Sun-set" (fem.), probably connecting with the Greek word Mena or "Moon"; and the 'Ti-Men-ath of °Her-es (Judges 2:9) of Ie-Iloshu-aa, which shows him to have been "Horus," and the °Hares-ah (14:18) or "the Sun" (fem.) in the treachery of Shimesh-On's wife, whom he calls Æ-Gel-ath or "heifer," the favorite form of Hathor, that is, °Het-°Hor or "house-of-Horus," clearly indicate that his wife was the female Horus, that is, the Sun-set goddess "Hathor." But

the other story, in its giving name to De-Lil-ah, plays on the previous one which tells that when Shimesh-On was with a harlot in Aaz-ah he arose "in the half of the Lil-ah and laid hold of the Dal-eth-oth" (16:3), &c., as if it was meant to connect Dal-eth or "door" with Lil-ah, making "door of the night," which would be Sun-set, and thus according with her home at Sorek or "wine-color" (Zach. 1:8, "speckled"). His retreat to Æi-Tam suggests that he was A-Tem or the Egyptian god of Sun-set. His use of the Le<sup>h</sup>-i or "jaw-bones" indicates that his "rays of light" were those of the archer Apollo, called Loxi-as, and hence I-Shemaa-El the archer and his well of La<sup>h</sup>-ai-Ro-i or "Shining Vision."\* His Ain ha Kore or "fountain of the Quail" shows that he was Melach-Aareth to whom quails were offered, and the "skin-king" must have been hairy; the Greek Herakles being a well known phase of him.

10. The shrine of Shimesh-On was apparently called Zar-Aa-ah, not "Zorah," and is said to have been near Beth Shemesh. Zar-aa is rendered "smiter" from an Arab word, but

---

\*The Lu<sup>h</sup>-oth or "tablets" of the Ten Commandments get their name from the Arab word Lu<sup>h</sup> or "shining," as being polished.

is the "hornet" that went before the Israelites (Ex. 23:28), as did the Æim-eth or "terror" of the previous verse, which Æimeth seems the Am Mit or "Eater of the Dead" in the judgment scenes of Egypt. But Zaar was "Tan-is" or "Zo-Aan" on the most easterly branch of the Nile, also called Deb-t, perhaps "David," and "Zion" as names of Jerush-Alem; and the particular aspects of Deity worshipped at Zaar or "Tan-is" was that fierce phase of the Sun called Horus Be<sup>c</sup>hud, a form of Menathu-Raa; Be<sup>c</sup>hud being the modern Edfu, the Greek Apollino-polis Magna, also called Deb, and also Zar-ed, also Mesen or "foundry," for the Mesen-u or "metal-workers" there made the Aten or "disk" of the Sun; so from Zered-et we have Zered-ah (2 Chr. 4:17) where Shelom-eh and <sup>c</sup>Hir-am cast the bronze vessels of the temple, and where Iere-bo-Aam was born the son of Nebat and of the widow Zeru-aa-ah, for he was also a head-workman, evidently a similar of <sup>c</sup>Hiram the son of a widow and of a man of Zor-i. The cultus at Zaar or Tan-is and at Zar-ed or E<sup>d</sup>foo was therefore the same; that of Apollo or Horus or David in their severest aspect; hence it is reasonable that Shimesh-On should have his shrine at Zar-Aa-ah, as his Le<sup>c</sup>h-i or "jaw-

bones" gave name to Apollo-Loxi-as; as also that David should be born at Beth Le<sup>c</sup>h-em, and also that "Heru or "Horus" and Set should be the two Le<sup>c</sup>h-i or "combatants." Moreover, Menathu-Raa, "lord of Man-u" and "governor of Be<sup>c</sup>hud," must connect with Je-Hoshu-Aa, whose "portion" or Menath was at Ti-Menath <sup>c</sup>Her-es, which seems the Egyptian feminine of Menath Horus, though Ti or Ta is also "land"; hence Shimesh-On gets his wife Tho-An-ah at Ti-Menath-ah, as his phase Je-Hud-ah was on his way to Ti-Menath-ah when he met Ta-Mar, a name of Egypt. The "Sepun-i Ti-Mun-i of "Hol" (Deut. 33:19), however, is not this word Ti-Manath, but Sepun or "Spain" ("treasure") and the Ti-Mun-i or "west" of the <sup>c</sup>Hol or "disk" of the Sun must refer to Man-u or Amen-t, the "west" of the Egyptians; while Te-Mun-ah (Ex. 20:4) or "likeness," "form," may allude to the "disk" images of the Sun.

II. Zaar or Zoan or Tan-is was the city given as dowry to his wife Thi or Tai by Amenophis III or Amen-<sup>c</sup>Hetep; and she was a foreigner, daughter of Juaa, whose name sounds like Jehoah; and it is probably to her influence that was due the sudden prominence of the cult of Aten or the "disk" of the Sun, to the neg-

lect of that of Amen-Raa, which as "hidden" Raa must have been rather the Sun of the unseen world or the dead, while Aten was that of the visible disk, and has been urged as Adon, which is the Hebrew word rendered "lord," the name of Deity at Bybl-os in Phœnicia; the Greek Adon-is, and son of Myrrha by the Assyrian King Thei-as, or of Kunir-as ("Cyniras") King of Cyprus. The son of the royal reformers, Amenoph IV, was so zealous for Aten that he removed from Thebes to a town he built to the new concept, and changed his own name to Khu-en-Aten or "glory-of-Aten"; but with him passed away the ascendancy of this foreign cultus. With Zaar as her dowry, Thi must have urged her reformation there, and at its collapse there may have been foreigners there of that faith who went back to their own land, for the Raa-Meses of the Exodus was probably Zaar, since the Hebrew word Za-Oan is once used for "to remove," and the Isaiah (33:20) tries to make it connect with Zion, as it makes Sha-Anan or "quiet" respond to Jeru-Shalem in the same sentence; but Ie-Zoa itself means to "go-forth," and so Zoa and other of its forms; and the Egyptian Zaar or Zaal has the ideograph "legs" suffixed to the word; the Hebrew mean-

ing of Aan being "afflicted," "oppressed." Amenoph III, about B. C. 1425, has left evidence that he ruled from Mesopotamia to southern Ethiopia, and the accepted Biblical chronology has it that the conquest by Je-Hoshu-Aa was twenty-five years before this date, so that at the time of the alleged conquest of Canaan by the Israelites the Egyptians possessed it, and did for many years before and after. The inscriptions confirm Manetho as to the occupancy of the Delta by the Hyk-Sos,\* who, expelled about B. C. 1500, then the Egyptians subjugated and held the region all the way to the Euphrates. But the last place taken from the Hyk-Sos was "Het-Ual,† the A-Var-is of the Greek, which is Zaar or Zo-Aan or "Tan-is." They assimilated their Ba-Aal with the old deity Set or Sute<sup>k</sup>h, perhaps the Greek Styx, whose name Nubti seems the "golden" Sun-set god; and from that period the name of Set began to be odious to Egyptians, as he later became the Sat-an of the Jews, for he and Ba-Aal were the same to the Eryp-

---

\* Greek for <sup>c</sup>Hak or "ruler" and Sin or "sheep"; and so the Hebrew is <sup>c</sup>Hekk or "ruler" and Seh or "lamb" (Gen. 49:10; Ex. 12:3).

† Ual Neter Semes-u of Ual the "ancient god" is mentioned in the Book of the Dead, suggesting that the "house of Ual" and Shinush-On were connected at Zaar or Tan-is, hence the Zor-aa-ah of Shimesh-On.

tians, though Ba-Aal and Horus mean the same, "in the Above" or "Over"; yet Set himself was solar. The accounts of the Le<sup>h</sup>-i or "combatants," Horus-Be<sup>h</sup>ud and Set, are late, are based on the old conflict between Raa and Aa-Pep, but may have been emphasized by the expulsion of the Hyksos, for the last battle was also at Zaar or Tan-is; and in this fight Horus assumed the form of a lion, and was so worshipped there; Se<sup>k</sup>het being "lady" or Neb-t of Zaar, and as Ma-She<sup>h</sup>ath or "destroyer" she was worshipped at Zi-On or Jerusalem.

12. Shimesh-On and David were both lion-slayers, like Herakles; David being also a Ro-ah or "shepherd," while Shimesh-On slew his lion on the way to Ti-Menath-ah. It seems probable that the Zer-Aa-ah or "hornet" that went before the Israelites, and where Shimesh-On dwelt, and who was mother of Jereboaam of Zered-ah or Edfoo, was meant as some "smiter" form of Horus of Tanis or Zaar and of Zered-ah. There is no allusion in the Hebrew writings to the Hyksos or to a forceful occupancy of Egypt, but Æzeraa and his scribes were Babylonians who lived a thousand years after the time of the Hyksos; yet their reduction of this old folklore of the Sun-god in order to subordinate him to Jehoah could not



well disconnect him from names which transmit to us his identity with Horus of Zaar and Melach-Aareth of Zur or "Tyre." If, however, our versions had called him, not "Samson," but Shimesh-On, a well known name of the Sun in Assyria as well as in Palestine, as Annu or "On" was the Sun-city Helio-polis in Egypt,\* the beauty of his story would have been more apparent, and the Scriptures relieved of marvels which when offered to us as human events wholly discredit its pretensions to authenticity.

13. "Solomon" is a flagrant misnomer for Shelom-eh. He is son of David and the daughter of Sheb-aa, reverse of which a ia-Besh, otherwise Eli-Aam. Shelom-eh is also "called Ie-Did-Jah in the Aabur of Jehoah" (2 Sam. 12:25), which follows the statement "and Jehoah Ahab him, and sent by hand of Nathan," &c. In Egyptian religious concept naught was more sure than that the Sun-god "passed-over" in the Uaa or "boat" daily, and Uaa-Bar-i seems Aa-Ber or the Hebrew word "pass-over" in this boat; and only the

---

\* An was also a name of Osiris; Aan is the warrior Horus in an inscription of him attacking a constellation represented by a bull, and it is possible that Zo-Aan ("Zoan") is an Egyptian name of the city, as Gide-Aon seems also this Aan of Horus.



elect could enter it (comp. "ferry-boat," Aa-Ber-ah, 2 Sam. 19:18). Pa-Sa<sup>h</sup> or "the Tra-  
 verser" is "the Pass-over" in Egyptian, and  
 a Spring festival of the Sun; evidently min-  
 gled with the Maz-eth or "finding" of Osiris,  
 rendered "unleavened"-bread, and perhaps with  
 the Spring festival of the "Delivery of Isis,"  
 though the two latter were more human or  
 man-god concepts as compared in other places  
 with the return of the Sun after its journey  
 through the lower world or winter, as Adon-  
 is was allowed to return for half the year.  
 The name Shelom-eh, usually "peace," also  
 means "to finish," "to complete," and at  
 Memphis the third person of the triad, son of  
 Pata<sup>h</sup> and Se<sup>k</sup>het or Bas-et, was Nefar 'Tem  
 or the "good complete," thus connecting with  
 'Tem the Sun-set concept, of whom Raa says  
 "I am <sup>k</sup>Hepher at morning, Raa at noon, 'Tem  
 at "evening" or Mashel, which Ma-Shel in  
 Hebrew means both a "ruler" and a "parable"  
 or "proverb," and Shel-oM in the name of the  
 wise ruler may have some connection with this  
 word. As a builder he must be classed with  
 worker or creator concepts like Pata<sup>h</sup>. But  
 another aspect of the third person at Mem-  
 phis was that son of Pata<sup>h</sup> called I-em-  
 'Hetep or "Coming-in-Peace," and in Hebrew

“peace” is Shelom. I-em-<sup>c</sup>Hetep, the I-Mouthes of the Greeks, was recognized by them as Æskulapi-os, the wise and the healer, a son or aspect of Apollo; but in Egypt he seems an aspect of Ta<sup>c</sup>hut or “Thoth.” The name Ashekel-on or “Askel-on,” a town of Philistia, indicates that Æsekel-Api-os was a familiar name there, and Aaz-ah or “Gaza” may be the Egyptian word Uzaa or “weigher,” the Hebrew Shekel or “weigh,” for Ta<sup>c</sup>hut was the “weigher-of-words,” and Te<sup>k</sup>h in Egyptian also means “weight,” and Te<sup>k</sup>h was perhaps Dag-on (Te<sup>k</sup>h-on); though if Dag-on was of “fish” or Dag form he would more directly connect with Ea or Hoa and Nin on the Euphrates, deities of the fish form, though in Chaldaic Sakkul means the same as Ma-Leach or “angel,” divine “workman,” in Hebrew, the same that Thoth was and <sup>c</sup>Heram of Tyre, and the Greek Herm-es; hence Pap Sakul was the Chaldean herald of the gods; and yet Hab or Pa-Hab, “the Messenger,” and so Phœb-us a name of Apollo, was the most frequent name of Ta<sup>c</sup>hut, and the expression as to Shelom-eh, “and Jehoah A-Hab him” or “loved” him, is significant in this connection. The identification of Shelomeh with I-em-<sup>c</sup>Hetep is recalled by a song that was sung in the temple of Ontuf

(Budge, vol. I, p. 524), a stanza of which reads "I have heard the words of I-em-<sup>c</sup>Hetep and of <sup>c</sup>Heru-Daad-Aa-f, which are frequently repeated, but where are their places this day? —Their walls are overthrown, their places have no longer any being, and they are as if they had never existed.—No man cometh to tell us what manner of beings they were, none telleth of their possessions," &c.; all in the pessimistic vein of the Ecclesiastes, but from which it must seem the two were wise men of letters. In other places <sup>c</sup>Heru-Daadaa-f is called royal son, and he is said to have discovered a famous manuscript under the feet of a statue of Thoth; but his name recalls the "mandrakes" or Daadaa sent for by Raa to renew the race of mankind, hence the Doda-im that Reuben gave Ra<sup>c</sup>hel, and so Dad or "David" means the amorous, the generator, while ordinarily Daadaa in Egyptian would mean the "two-fold-Giver," hence Osar-Daadaa or Deddu seems the De-us of the Latins. But of the amorous Shelom-eh it is said "and Jehoah A-Hab him," and sent Nathan to name him Je-Did-Jah, "beloved-of-Jehoah," and Nathan means "gift," "giver;" but this must seem a singular combination of the Hebrew and the Egyptian, and of love and the giver;

further explained by the Egyptian words De-t or "hand" and Du-t or "desire," while A-Hab or Hab in Hebrew, in the sense of loving or nourishing, becomes synonymous with Ab or "father" or "teacher," so that the Hab or "Ib-is" is yet called Aboo Hannes or "Father Hannes" in Ethiopia and Aboo or "father" of the sick in Egypt, and the stork is "father of the shoe"; as from the wise Ta'hut it may be that we derive the Greek word Diakon, English "deacon," just as the Philistine Dagon was an aspect of Ta'hut or Æskulapios; while from Du-t or "desire" or from Tet or "handmaid" we have A-Pha-Raa-Di-te, "Aphrodite," the "love" or "handmaid" of Pha-Raa or "the Sun," which seems the Ephrath-ah whose shrine was at Beth Le'h-Em, otherwise Mat-t or "beloved" in Egyptian, and so Naa-Ami calls herself Mara or "Mary," mother or nurse of Aob-Ed, which as Ab-Du is Egyptian for "heart's-desire," the chief shrine of Osiris being Ab-Du or "Abyd-os;" and so in classic legend Myrrha or Mary is mother of Adon or Adon-is.

14. Shelom-eh or Ie-Did-Jah, made the son of Dad or David, as 'Her or Horus, though a much older concept than Osar or Osiris, is made his son, may be from his name an epony-

mous Deity or man-god of Jeru-Shalem. Shelom-eh may, indeed, with all his wealth and wives and wisdom, be an expansion of the solar hero David, as appears in I. K. 8:66. In the Ruth (4:20-21) we have Salem-ah as son of Na<sup>h</sup>hash-on or "enchanter," and father of Bo-Aaz; and one of the pillars of the Chal or "temple" that Shelom-eh ie-Chal or "finished" was called Bo-Aaz, evidently BaDaddu or "ram of Daddu" or Mendes, called Pan by the Greeks, perhaps Æs-av of Seaire or "Sair."

15. Without doing any prodigies or miracles, which would attest his mythical character, yet Shelom-eh must seem even a more certain myth than David. The conceit was general among the ancients that there had been a Golden Age (comp. I. K. 4:20. 25, &c.); the Greeks having this to happen in the reign of Kron-os or "Cron-us," whose name Curtius says is derived from Kra, to "accomplish," which accords precisely with the Hebrew word Shelem, to "finish," and with Ie-Chal or "finished" so often used with reference to the building of the temple; and the Greeks identified Kron-os with the Phœnician El or Il-Malech, whose minister and adviser was the wise Taut, whom Greeks called Herm-es, that is, "Heram" or "Hiram," while the Italian god

Saturn was also considered the same as Kron-os. In Egypt the star Saturn, called °Heru-Ka or "Horus the Bull," of which Horus was deity, was depicted as a man with the head of a Ka or "bull," and the Rabbins say that Molech, to whom at Jerushalem children were sacrificed, had the head of a bull; but the Akkadian name of this star was Sak-Ush, the Assyrian name was Chavvan, which latter explains the famous passage of the Amos (5:26), "Ye have borne the Sichuth of your Malech and Chivvan of your images, star of your god," &c., which seems to connect Molech or Kron-os with this star, for Sak-Ush means in Akkadian "chief-lofty," Chivvan in Hebrew is the "erect," while the Septuagint interprets Horus or the god and planet Saturn as Chivvan by the word Rem-Pan or "high-chief,"\* and in the Samaritan version Chivvan is rendered the planet Saturn; for the Chaldeans, Lenorman says, deemed Saturn the leader and highest of the planets. In Egypt it was °Heru or "Horus," the last of their god-kings, who reigned during the Golden Age, and we see that he was god of this star, and that it was called °Heru Ka. Thus the identity of

---

\* Pin-oth or "chiefs" (Judges 20:2; 1 Sam. 14:38, etc.).

Shelom-eh with Kron-os or El-Malech are more than probable. This "peace on Earth" &c. is the Messianic hope (Micah. 5:2; comp. Shelom, v. 5), the Christian "New Jeru-Shalem"; the "Moslem" or Ma-Shelem, that is, "Islam" or I-Shelam, of the Arabs, taught by Mo-<sup>c</sup>Hamed, as of old peace was sought through the <sup>c</sup>Hemed-ath of Israel (1 Sam. 9:20).

16. Many other instances, equally flagrant, of the incorrect rendering of names will be pointed out in this volume. If everyone was familiar with the original Hebrew this would count for little; otherwise, in cases where the reader is acquainted only with other ancient languages and literature, he is estopped by these errors from investigations which when approached from an unbiased basis would tend to relieve the secular narratives of the Bible of much of that isolation which it is so generally assumed that they possess, and which all experiences of society, all study of human institutions, go to show is largely devoid of such foundation.



## SECTION I

1. The origin of the name I-Sera-El is probably Egyptian. The name <sup>k</sup>Har-u or S<sup>h</sup>ar-u\* was applied by Egyptians to some portion of Palestine, and from Shar-u we seem to have the word Syr-ia, and perhaps Shar-on. Sheru-El would be the "Syrian-God," and hence the Bene I-Sera-El or Aam I-Sera-El were children or people of the Syrian-God. Even after the overthrow of the little monarchy around Shechem and Samaria, and the carrying away of the Israelites, B. C. 720, to the Euphratic countries, where they forever disappeared from history, the Jews at Jerushalem claimed the name Israel as if it was their own, and their writers speak of Jehoah as God of Israel. But these writers, in giving their account of the Kingdom of Israel, which they say was established by Jereboam who came out of Egypt, about B. C. 950, are positive in the assertion that not one of the Kings of Israel worshipped Jehoah; and these scribes, who

---

\* The <sup>k</sup>H and S<sup>h</sup> of the Egyptian, Wilkinson and others say, are interchangeable.



wrote of these Israelites some three centuries after their disappearance, say (2 K. 17:3—23) they served Gillul-im and Ba-Aal, &c., these Gillul-im not being “idols,” perhaps, but a form of the Arab word “Ghoul.”

2. The political union of these Israelites with the people at and south of Jerushalem is stated to have ended about five hundred years before the return of Æzeraa and Ne<sup>h</sup>emiah, and to have lasted only during the reigns of the divine David and the impossible Shelomeh; a misty and ecclesiastical past, with which historic facts are little to be reckoned. Even in that account, however, the scribes at Jerushalem show that the Jehud-im or Aabera-im were not in political union with the Iserael-im, but were allies of the Philistines (1 Sam. 14:21) till considered treacherous (29:3); indeed, we read (13:7) “And the Aabera-im they Aaber the Jordan, a land of Gad and Gile-Aad,” so that it seems the earliest locality of the “Hebrews” was the mountainous region called the Aabera-im, somewhat southeast of the Dead Sea.

3. One account (2 Sam. 24:20) has it that these “Hebrews” took possession of Jerushalem, for “Araven-ah saw the King and his servants Aabera-im going up,” &c.; but the

several accounts of the occupation of Jerushalem (2 Sam. 5:6-8; Josh. 15:63; Judges 1:21) leave the impression that the old hill tribe Je-Bus-i were the main element of the town's population; accounts, however, of events antecedent to the historic period, and scarcely to be dealt with under that head.

4. But we may see that the claim of these several peoples to be called Israelites, no matter what the name of their tribal or city deity, would arise from the fact that I-Sheru-El was god of the land, and perhaps had a lion aspect (2 K. 17:24-26), like Malach-Aareth the "skin-king" at Tyre. All who recognized themselves under this Egyptian name of Syria as Syrians would consider the god of the land as their common ancestor; while Sar-ah or A-Sher-ah, feminine of I-Sera-El, was the common ancestress. Jeroboam, said to have dwelt in Egypt, who built Shechem, or probably renamed it for Se<sup>k</sup>hem or Leto-polis in Egypt, where the Shechem or "shoulder" of Asar or "Osiris" was buried, was likely to give his people an Egyptian name, or retain a name which that people had given the country; but this view might suggest that I-Sera-El was Asare-El or "Osiris" himself; and the statement that the bones of Joseph were brought out

of Egypt by Bene Isera-El and buried at Shechem tends to support the Osiris opinion, for Joseph is made son of Isera-El. Either view would support the case of the continuance of the name I-Sera-El after the deportation of the Israelites. Besides, Sar means "prince" in both Egyptian and Hebrew, and Osiris had the name Sar, while the god Raa declares himself Sar-son-of-a-Sar. And the tablets found lately at Tel Amarnah, between Memphis and Thebes, prove that the Egyptians were in possession of Palestine at the time or shortly after the Bene Isera-El are supposed to have gone there from Mi-Zera-im, and of course diffused both their language and religion.

5. Howbeit, I incline to the view that I-Sera-El means the Syrian-God. The Hebrew word for Syria is Aram, and in one of the confessions of faith (Deut. 26:5) the Jew is required to declare "My father an Aram-i Abed, and went down to Egypt," and was a Gar or "Stranger," "fugitive," there. This Syrian "Bed-ouin" or "wanderer" might, by so calling himself, be deemed a Rem-i or "weeper," "wailer," by the Egyptians, and their word Aakeb also means "weeper," "wailer," which fact perhaps was known to his biographer, since Ja-Aakob wept when he met Ra'hel,

when he met Æsav, when he lost Joseph, and there was great mourning at his death; but if this be the legend we may suppose the facetious author of it was creating an opposite of Iza<sup>h</sup>hak or "laughter." A more subtle meaning, however, must attach to the name of this "weeper" when we understand that his story is told after the flight of Jo<sup>h</sup>anan and the Jews into Egypt for fear of the Chaldeans, as told in what appears to me the oldest authentic annals of the Jews, the book Jeremiah. The fierce anathemas and imprecations of the man Je-Rem-Jah to prevent this Ha-Gar-ah or "the Flight" seem to me to have originated these stories of the patriarchs as well as that of the Exodus; a hypothesis to which much exposition is given in this volume, as will be observed further on.

6. That the stories of Aberaham and Iza<sup>h</sup>hak and Ja-Aakob are late, and a preface to Jewish conditions, must appear when we find there is no notice ever made of the cave Ma-Chepel-ah save when it is said they were buried there; far less any pilgrimage to it, while the large building which is supposed to stand over the cavern is assigned on architectural grounds to the time of Herod. The Jeremiah mentions Ja-Aakob only in passages which have been rejected as by a different and

later writer, such as 10:1-16; 30:—33:;50:—52:, and I would add 46:27-28, as well as 10:25, since both are in the vein of later conditions. Both the Jeremiah (31:38) and the Zechariah (14:10) speak of the tower of °Hanan-El, built by Ne°hemiah (Ne°he. 3:1). Abraham and Iza°hak are mentioned once, and in the interpolated part (Jere. 33:26). Ja-Aakob as a “weeper” would be understood by the fugitives in Egypt, the Chaldean faction must have thought, and so the enslavement of his descendants was written as a warning. Even Aberaham has Sarah taken from him there.

7. That there is a long story of David, and that he is mentioned several times by the “prophets” is explained by the fact that the name of Jerushalem was City of David; yet the details of the story of this eponymous hero seem suggested by the E°zekiel, which has four or five remarks as to “my servant David,” who when scattered Isera-El shall be gathered together (34:12-13) is to be a shepherd and a prince and a king (34:23-34; 37:24-35), and so when the history was afterwards written David was made all these.

8. But in the Jeremiah the expression “brought out of Mi-Zera-im” is found several

times, and in the regular parts. Zer or Ma-Zer, as explained herein, means "adversary," "enemy," or "trouble" generally; the Lamentations (1:3) using Me-Zera-im as an evil condition or "straits," and (v. 5) Zar-ei and Zar; with which compare a woman Me-Zerah (Jere. 48:41; 49:22). The Jeremiah's "brought ye up out of Mi-Zera-im" (2:6, 18, &c.) was not a name of Egypt, nor intended in places as a reference to Egypt, but to any place or condition the Latin word Miser or "miserable" now expresses, since it seems the Hebrew word; but the Jeremiah, having applied the word to the "wretched" situation in which the fugitive Jews under Jo<sup>c</sup>Hanan would find themselves, the word seems to have been applied in the subsequent Pentateuch and other books;\* always bearing in mind the postulate that the Jeremiah is the oldest of the historic books. Brought ye out of troubles or from enemies is what every deity is supposed by the devotee to do. The I. Isaiah and the Ezekiel are as silent as to Aberaham and the bondage in Egypt as their leader the Jeremiah, and so are the minor prophets, save in

---

\* The city Tanis, as the Greeks called it, on the Egyptian frontier toward Judea, was the Zar or Zal or Zan of the Egyptian. Mi-Zer may be from his name.

two or three instances. The II. Isaiah (40: &c.) tells of Abram and Sarah, and of Noa<sup>h</sup>, for the Genesis must have appeared during the Captivity or soon after, but this fragmentary part of II. Isaiah is earlier than the Exodus, since the only sojourn in Egypt it has heard of (52:4) is that of which the Jeremiah (42:15:19; 43:7-11) threatens the fugitives from before the Chaldeans; and yet a still later poem of the Isaiah (63:11-14) is after the story of Msheh has appeared.\* An addendum to the Jeremiah, chapters 50:—51:, relating the overthrow of Babylon by Cyrus, speaks of Sodom and Aamor-ah, showing that the Genesis had been written; but the mention of Msheh (15:1) in a sermon which appears to have been written shortly after the Captivity begun (v. 14), or after the fugitives were in Egypt (comp. 16:13; 17:4), indicates that perhaps Je-Rem-Jah himself, in Egypt, had begun to prepare, as an admonition to the immigrant Jews, an imaginary account of the treatment of his people in that country some nine centuries before; yet neither in the Jeremiah nor any of the other "prophets" or rhap-

---

\* Verses 12 and 14 use the words eternal Shem and glorious Shem as if the name Msheh was reverse of ha-Shem "the Name."



sodists save the late copyist Malachi do we hear aught of Mshéh; and the wonders done in Egypt and at Sinai are as thoroughly unknown to them as were the prodigies at the birth and death of Jesus and his miracles to Paul; and the reason is that Æzeraa and his scribes had not elaborated these illustrative arguments, and they did not then exist. But I shall give further facts as to this.

9. Aam Isera-El or "people of Isera-El" seems the Egyptian word Aa-Aam-u or "big Eaters," which they applied to the Arab nomads. The word Shem-ti or "movers," "comers," "strangers," was an Egyptian term whence we have Shem the son of Noa<sup>h</sup> as father of all the Bene Aaber (Gen. 10:21) or "passers-through." The Jeremiah (43:5) seems to mean that the Jews were a collection of fugitives from different nations, "driven to Ha-Gur in the land of Jehudah;" and the Ezekiel (16:2-3) tells Jerushalem who her people were, descendants of Amor-i and <sup>c</sup>Hit-ith. The observance called Pa-Sa<sup>h</sup>, Egyptian for "the Flight" or "journey," was a Spring festival at the beginning of the Jewish year, and evidently of like origin with Ha-Gir-ah or "the Flight" which in July begins the Arabian year; but the Jews associate their observance



with their supposed flight from Egypt, and the Arabs associate the He-Jir-ah with the flight of Mo'hammed, which occurred Sept. 13. The Arab observance must be ancient, as the Jewish story of the Arab ancestress Ha-Gar shows. It may be, however, that, as the Egyptian harvest is in Spring, Pa-Sa<sup>h</sup> or "the Field" is the Hebrew observance Pa-Sa<sup>c</sup>h, which would explain the curious passage "And they did eat of the Aabur of the land on the morrow after the Pa-Sa<sup>c</sup>h" (Josh. 5:11), for Aabur or "pass-over" is not elsewhere rendered "old corn"; besides which Gerah is "grain" in Hebrew, Gar-on is rendered "threshing-floor," and the Latin word Granum or "grain" may be thus derived. The word Sa<sup>h</sup> or "field" seems to me, none the less, to be the harvest festival of the Jews called Such-oth, the Greek O-Socha-phoria, both celebrated in Autumn; but the Greeks connected their observance with Dionysus, with whom they identified Asar or "Osiris." Chapter 69 of the Egyptian Book of the Dead says "I am Osiris; \* \* \* I am Sa<sup>c</sup>h, who travels over his realm, and who journeys before the stars," &c, and Sa<sup>c</sup>h was the giant constellation Orion, which came with the beneficent inundation in the month July. Amid

these several terms it is difficult to aver that the Jewish celebration did not refer to some sort of flight or journey, as Aaber also does; but the Ezekiel (45:21), the sole prophetic book that mentions the Pa-Sa<sup>h</sup>, and written much more than a century before the book Exodus, gives no historic reason for the observance, though it seems clear the author had not heard of any enslavement in Egypt, since in its several chapters given to the motive for that country's ruin Jehoah says (29:6-7) this ruin was because it had been a staff of reed to Beth Iserael; that is, had failed to support them against Chaldea, as its leader the Jeremiah (37:6) had said; but in another passage Ma-Zera-im is given to Nebuchadnezzar for his service wrought for Jehoah against Zur (Ezek. 29:17-20), the play of words in this instance being Ma-Zur or "from Tyre" (v. 18).

10. As I suggest herein, the origin of Pa-Sa<sup>h</sup> as a political observance very probably arose from the "passage" of Pharaoh Nechoh, and the defeat and death of Joshi-Jahu at Megiddo, for lamentation for him was made an ordinance in Iserael (2 Chr. 35:24-25), says the later history, and this by Je-Rem-Jah and the Chaldean faction, that is, the

Jehoists, who are particular in saying that Joshi-Jahu kept the Pa-Sa<sup>h</sup>; and his words (v. 23) "The Aabir-un-i, for I am sore wounded," coupled with "And they ia-Aabir-uh him," Aaber meaning "pass-over," are evidence in this direction; for his words seem to mean "The passing-away of me," which, as the first Jehoist King, made him a saint, and the event a yearly observance; for the Chaldean or Jehoist faction finally prevailed, and learned to detest Egypt, wherefore Nebuchadnezzar was "my servant" (Jere. 43:10) despite his destruction of Jerushalem Pa-Sa<sup>h</sup> is thus connected with Egypt, if it connects with the death of Joshi-Jahu; and that the two words Pasa<sup>h</sup> and Nechah are both rendered "lame" when Mephi-Besheth or "Memphis-Shame" (as lame like the figures of Pata<sup>h</sup> or °Hephæs-tos at Moph or Memphis; 2 Sam. 4:4) was let fall by his nurse, who fled in °Hephez (comp. Ex. 12:11; Deut. 16:3), implying "fright" as well as "haste"; these words, I say, coupled with the connection of "all Iserael they ne-Behal" (2 Sam. 4:1) with the "God bade me Behal" (2 Chr. 35:21) of Pharaoh Necho, and the "the Aabir me" of Jeshi-Jahu, lend strong support to my opinion that the old Spring observance Maz-oth had united with it this his-

HISTORIAN'S OFFICE

*Church of Jesus Christ of Latter-day Saints*

47 East South Temple St.

SALT LAKE CITY, UTAH

toric event. It is at least as easy to allude to Nechoh in the story of Mephi-Besheth as to Jeshi-Jahu the son of David two centuries and a half before his reign (1 K. 13:1-2); and Elohim who bade Nechoh "make haste" was of course Pata<sup>c</sup>h at Memphis. And there might be some further reference to Necho in the celebration the returned Jews called the Suchoth when they generously sent a portion to Ain Nach-on or he for whom "nothing-is-prepared," correctly the "not erect" (Nehe. 8:10). Further remarks will appear herein on this subject, but it must be seen that between a miraculous and impossible Exodus and the historic Megiddo there is much in favor of the probable fact in place of the ecclesiastic fancy.\*

11. The zealous Jeremiah (39:8) will not admit that his Chaldean friends burnt the house of Jehoah, as stated elsewhere (2 K. 25:9; comp. Ezra. 3:6; 4:1), and has this house existing after the destruction of the town (Jere. 41:5-9). The statement in the

---

\*It is worthy of note that when the crops of the Egyptians were plagued it is said the flax and the barley were Nech-ath-ah \* \* \*, but the wheat and the spelt not Necho (Ex. 9:31-32), and this because the barley Abib (the month Nisan) and the flax Gi-Be-Aol, while the not Necho were for Apil-oth; unusual words, in most cases, and invoking study.

Jeremiah (52:13) is from the Kings, and is not part of the prophetic book properly, and neither are chapters 50 and 51 where the writer tells of the overthrow of Babel with much satisfaction.\* The Ezekiel (8:1, 14, 16), dating in the sixth year of the Captivity, speaks of the house of Jehoah as if it was still standing. From what the Ezekiel says of the kinds of worship and the sacred objects in this Beth Jehoah it must seem strange it was thus called; and so from other authority (2 K. 23:-4, 5, 11, &c.) we see that it may as well have had the name of house of Ba-Aal and Asherah and of the Sun. That can scarcely be termed defilement (Jere. 7:30) which seems to have been the usual custom; for the constant heresy of the kingdom of Israel is averred in the same chapter of the kingdom of Judah (2 K. 17:19). The Jeremiah, the oldest Hebrew writing, certainly calls it Beth Jehoah or Chal Jehoah (7:2, 4, &c.), and if Jehoah is the Egyptian Aaa or "great" (Ai in both Chaldaic and Hebrew), Beth Aaa may be like Phar-Aoh, which very high authorities now say was a title taken by the Hebrew from Per Aaa or "house-great"; but I suggest the

---

\* And see the interpolation at Jere. 25:11.

Egyptian words J-Uaa or the "Coming-One"; in either of which cases Jehoah as a personality may have been called so from the name of the temple at Jerushalem, in which, as the chief house of worship, almost any aspect or name of Deity might be worshipped till the rise of Jahvism in the time of Je-Rem-Jah and Joshi-Jahu (but comp. Ezek. 8:), or the enforcement of it after the return from Captivity, when the Beth or Chal at Jerushalem ceased to be a Pantheon. The Jeremiah\*, nor other of the rhapsodist books, have heard of King Shelomeh and his building. The reason is that all these books antedate the fanciful history; which history makes Shelomeh at the dedication of his temple talk of the Captivity and the return from it (1 K. 8:33, 46-50); and of course the Ezraic scribes indulged both their fancy and their cupidity in embellishing a temple built by 'Heram, the Greek Herm-es, since they wished for one like their picture. Many of the Isaiah poems are later than the return, but none speak of Shelomeh, though one written during the Captivity (Cheyne, Encyc. Brit., "Isaiah") has a signal oppor-

---

\* The addendum chapter 52, which mentions Shelomeh (v. 20), and taken from 2 Kings 24:13, etc., forgets that all the utensils of Shelomeh were carried off 250 years before (1 Kings 14:26).

tunity for using his name. The Ezekiel is even more noteworthy in its ignorance of the Shelomeh house, since it tells of a dream during the Captivity in which the writer was taken to the temple at Jerushalem, the measurements of which are described in several of the later tedious chapters. There was a town, and as a town Jerushalem must have had one or more houses of worship before the Captivity, in which case Je-Rem-Jah should have admitted that "my servant Nebu-Chad-Nezzar" (Jere. 25:9; 43:10) destroyed it, but as he says naught of this it may be inferred that there was then no house of Jehoah.

12. I must point out in this place that the fierce and persistent partiality of Je-Rem-Jah for the Chaldeans could only have had its origin in or support from religious bias; perfected as this was at Babylon upon his successors and disciples. The cultus of the saint or deity Nebo was evidently at its height at this period, as attested by the names of Nebu-Chad-Nezzar, his father, and the general Nebu-Zar-Adan, &c. Lenormant states that in both the Assyrian and Chaldean systems Nebo was father of Merodach or Marduk, and son of the Earth-god Ea or Hoa; but other evidence



shows that the three were rather a triad; perhaps aspects of the same concept, or the same ideal in different towns or times. Yet the cylinder of Sargon, who about B. C. 720 deported idolatrous Israel, speaks of the chief triad Anu and Bel and Ea, and then of Nabu as son of the lord of Shikeli or "understanding," that is, Ea or Hoa, while Nabu is called "scribe of the universe," "mover of all the gods"; and in other places we find Marduk or Merodach called son of Ea or Hoa, and Abkal or "herald of the gods," &c. The Jews had been constantly worshipping God under the name Ba-Aal (Jere. 9:14; 11:13, &c.), Molech, or other, when we find in the Jeremiah (10:10) "Je-Hoah a true God he, God of the living, an Aolem Malach," &c., and this is followed by a verse (11) of instruction in Chaldaic, which tells the fate of other gods. The Isaiah (65:15-16) follows in like strain, as if a new cultus was being adopted. It was after the triumph of the Chaldean faction that the Hexateuch and historic books were written. In these, and to this day, the names Je-Hoah and Mshch the Nebie who disappeared at Nebo are the great names of Judaism; one, perhaps both, appearing as Maredachai son of



I-Air or "light," and a man Ie-Min-i\* or of the "true," not "Benjam-ite"; and the fact that Maredachai in this book Esther saves the Jews from destruction without the mention of Je-Hoah seems to indicate that at the time it was changed into a Jewish book the Jewish name of Deity was other than Jehoah, or that the Babylonian Marduk was Je-Hoah, or that they were the same, for such a great deliverance could not be entertained as a fact in the Oriental mind without reference to divine agency. But the tomb of Bel-Marduk was shown at Babylon, and he was perhaps considered there as a man-god, yet he may at some other town have been the highest concept of Deity; and the like may be said of Nebo the learned; still, the position and attributes of each of them, as well as Hoa or Ea, are recognized as generally corresponding with the positions of Je-Hoah and Mardechai and Msheh in the Hebrew books, though, as compared with the fierce, intolerant, and blood-thirsty Jehoah, the Chaldean Hoa was a far loftier concept.

13. Previous to the Chaldean ascendancy of Je-Rem-Jah and Æzeraa, however, Egyp-

---

\* Al-amin, "the Trusty," a name given Mo'hammed by his followers, perhaps originated here, as also that of Aminah his mother. Compare the Elohe Amen of the Isaiah (65:16).

tian religious influences seem potent in Judea. Nor could this be otherwise if we consider the mere question of proximity. Besides, as far back as about B. C. 1500, that is, in the supposed time of the Exodus and Msheh, we yet find in the peninsular of Sinai rock inscriptions of Thotmes III and his successor Amen-<sup>c</sup>Hetep III, which prove that the Egyptians possessed that region, and there worked their captives and their criminals. Far more than this, in the year A. D. 1887, there were found about 300 clay tablets at Tel Almarick, between Memphis and Thebes, which are reports to this Amen-<sup>c</sup>Hetep and his successor Amen-<sup>c</sup>Hetep IV by Egyptian governors in Palestine and Phœnicia; and this at the precise date of the alegoric Exodus. Of course no sane man can believe that 600,000 men (Ex. 12:37) fled from Egypt and required to be saved from capture by a prodigy at the sea, but it is possible that a body of captives escaped from the quarries of Sinai. Alexander of Macedon set out with 35,000 men when he conquered western Asia as well as Egypt. The Jews of historic times were fiercely courageous, and their kinsmen of Tyre and Carthage were obstinately brave; insomuch that it seems facetious to assert that this 600,000 needed an angel and a terror and

a hornet (Ex. 23:20, 23, 27, 28) to protect them in their flight. The infantile aspect of the Exodus and its prodigies reaches its amusing climax when we are told that at the order of Jehoah the Nile flowed blood for seven days, and that the only effect of this marvel on the Egyptian King was to cause him to retire into his house. It seems probable, withal, as the mountain Sinai or 'Horeb-ah was the "mountain of Elohim" (Ex. 3:1), and as the laws are alleged to have been there given, that this region had some connection with Jewish annals.

The treatise of Josephus against Apion gives the names of several foreigners who give some account of the Jews. The date of none of these writings is stated. The preparation of the Septuagint at Alexandria was scarcely needed to call attention to Jewish claims when under the Ptolemys many of that faith were prominent and prosperous in Egypt, yet it must have been prepared before Manetho wrote, since he, an Egyptian, of uncertain date, was probably angered by its audacious pretensions and its reflections on Egypt, and hence fell into the error of reviving some old scandals against the Jews. It was from Manetho probably that Tacitus and perhaps Strabo

derived their statements. But historians and geographers among the *Goi-im* or "Gentiles" were doubtless first attracted to the Jewish state by the bloody and successful resistance made by that people to the insults and oppressions of Antiochus Epiphanes Theos (*Ba-Aal Phiphi-oth* or "teeth," Isaiah 41:15).

14. Ancient Egyptians, arrogant towards foreigners, seem to have regarded the mountainous regions and deserts of North Arabia and Syria as if inhabited by ruffians and marauders or even ogres. The name *Pe-Le-Shet* (whence the Greek name *Palaistin*), applied by the Hebrews to the "Philistines," seems the same as the Egyptian religious *Pa-Le-Seta-u* or "the mouth-of-Passages" to the Under-world; hence their city *Aam* or "devourer," at the extreme frontier, was called by some name which the ancients had as *Pelusium*, and I think it was this *Pe-Le-Seta-u*;<sup>\*</sup> and the *Luten-u* or *Ruthen-u* appear as Syrians in some of the inscriptions. And yet the records still existing, left by *Thotmes III.*, who claims that he subdued Syria as far as the *Euphrates*, as did his father *Thotmes I.*, show by their lists of trophies and spoils that the

---

<sup>\*</sup> *Re-Seta-u* in most English renderings, but *R* and *L* are the same.

Luten-u who chiefly opposed him, were advanced in the arts. His son, Amen-<sup>c</sup>Hetep II, the inscriptions show, captured Ninevah. At this period, that of Jehoshuaa as believed, the Egyptians possessed Palestine for many years, and it is at this time Budge thinks the cultus of Ba-Aal was introduced into Egypt; Thotmes also erecting a temple at Thebes to the Canaanite goddess Aanath, probably "T'h-Oanah of the Philistines" (Judges 14:4), wife of Shimesh-on, and she is depicted in places wearing a panther skin, elsewhere with club and spear and shield. The cultus of Aashtharth, the Hebrew goddess Aashtoreth, also began at this period, and Budge says it lasted till Christian times; but I will make further remarks as to her and to the goddess Kedesh in other pages. Of this occupation of Canaan by the Egyptians, the evidence of which is clear, the Hebrew writings tell us naught.

15. I will also refer to the extraordinary episode of the alteration of religion in Egypt by Amen-<sup>c</sup>Hetep III., supposed to be due to Syrian influence. The reformation was from the worship of God as Amen-Raa, under symbolic beast forms, to the worship of God as the Sun-disk or Aten-Raa. It is possible that Canaanites then resident in Egypt were adherents,

maybe instigators, of this reform, for it can be scarcely doubted that Aten and the Hebrew-Phœnician word Adon or "Lord" are the same; whereupon, at the subsequent triumph of the old cultus, their heresy may have caused persecution and subsequent flight. Naught of this, however, accords with the Bible story of the bondage and flight of Bene Isera-El. It seems impossible that as descendants of Canaanites they should be suspected of an order to destroy all the Canaanites, but the scribes probably explain this by averring that Canaan was son of <sup>c</sup>Ham, who is understood to stand for Egypt, and hence the wholesale massacre of Canaanites ordered by Jehoah (Deut. 7:1-2; 20:16, 17) may thus appear as that of Egyptians; yet this is not the reason assigned for the ferocious order (Deut. 7:4; 20:18); an order Æzeraa, a thousand years later, had not heard of else he would have surely cited it (Ezra 9:1, &c.; later, Nehe. 13:23-28).

16. My conclusion is that we cannot date the Jews as a nationality or separate people beyond the time of Æzeraa and Ne<sup>c</sup>hemiah, and certainly Jehoah as their name of Deity perhaps originated with Je-Rem-Jah but did not prevail in his time. When carried into Egypt Jeremiah (44:14) told those who fled

thither that all would perish there, but the Pelit-im or "escapes" were safe; that is, those who were carried to Chaldea, as we see from the Ezra (9:8; 14-15); Pelit in Egyptian meaning one who goes and returns, also to come forth. The scribes say Zerubabel had brought some 49,700 from Babylonia about seventy years before; but this statement is suspicious because it was made to fulfil the word of Je-Rem-Jah (Ezra 1:1), and a "remnant" (9:8) could scarcely be so many, especially as only 4600 were carried away some seventy years before (Jere. 52:30). Howbeit, Æzeraa is said to have set to work to separate the Jews from intermarriage with other peoples, which is said to have been accomplished some years later (Nehe. 13:3) when the Deuteronomy had been written, doubtless by Æzeraa, but certainly after the Captivity (Deut. 28:37, 41, &c.). The commandment Lo te-Neaph, "not shalt adulterate," that is, not Nup-tual-is or inter-marry with other peoples, must also have been the product of the restless Æzeraa and the scribes who wrote the Exodus and other "historic" books. And now the shrine at Jerushalem began to have about it a peculiar people.

1



## SECTION II

I. This work of separation or exclusiveness, with its sequence of in-breeding, leading in all animals to a morbid or tense disposition, was the great work of Æzeraa and his immediate successors. The promise to make of them a Segul-ah people (Ex. 19:5; Deut. 7:6, &c.) seems now to have been made. Segul or Segal is rendered "particular," "treasure," and Gesenius connects it with Segur or "shut-up," which is Seker in Egyptian, or Sekel, a name of Osir-is and of the 'Hennu boat. It seems to me also to connect with the Akkad and Chaldaic word Shakkal or Shaggil, which was equivalent to the Hebrew word Maleach or "angel," "workman"; and is depicted as a smaller figure beside each Deity; Pap-Sakul being herald of the gods (comp. Charaze, Dan. 3:4), and connecting with Bel-Marduk and his great E-Shaggil or E-Shakil at Babylon, the "house-of-Shaggil." This connection would imply that Bene Isra-El was made by Jehoah the communicator of his word to mankind, as well as his own familiar; and so (Ex. 19:6-9), after



calling them his Segul-ah people, "holy and priestly," we find Msheh illustrating this by bearing messages from Jehoah to this people and their reply back to him. This intermediary character, common to the religions of all peoples, is not clearly sustained by the idea of "exclusive" or "peculiar," but, if Segal be a variant of Shukal or Shaggil, then both perhaps connect with the Malach and Me-Shia'h "Saul," correctly Sha-Aul, for Aul and the Akkad word Gal both mean "great," "mighty," while the relation of a monarch to his deity was originally that of a Shakal or Segal. But another variant appears when Ne'hemiah (2:6) the Ma-Shek-ah or "cup-bearer" says "the Shegal also sitting beside him," the king, for that this is not "queen" or "wives" (Dan. 5:2) the Daniel (5:10) is evidence; and so the Psalm (45:9) speaks of daughters of Malach-un amid thy I-Kiri-oth, "and at thy right hand stands a Shegal in Chatam of Aopfir," which I-Kiri-oth is "precious-ones," while Chatham or Catam in this place, like the "girded with Catham" of the Daniel (10:5), must be a womanly dress which the Shegal wore, and hence perhaps Catamit-us, the Latin name of Ganymede, for the Isaiah (13:16), Zechariah (14:2), and others had already rendered the

word Shagal a verb which continued to become more odious in application. The Neshe-Chelai or "armor-bearer" of Sha-Aul and Jonathan were perhaps "men brides,"\* as it is not Nesie or "carry." That Bene Isera-El was borne on wings of eagles (Ex. 19:4) by Jehoah seems further to attach this curious passage to the classic myth of the divine waterer, the Egyptian <sup>k</sup>H-Num, so odiously perverted from a beautiful original; and a reverse of the name <sup>k</sup>Hnem gives us the Hebrew Me-Ne<sup>h</sup> or Noa<sup>h</sup>, who "walked a god," while Hebe is evidently <sup>e</sup>Hapi or the feminine "Nile"; but an Egyptian word for a "workman" is Mane<sup>k</sup>, the Hebrew Maleach in a divine sense.

2. And not only was this exclusiveness that Æzeraa insisted on illustrated by the Joshua stories of the extermination of the Canaan-i, but the people of Moab and Aam-on were said to be descendants of the incestuous relations of Lot and his daughters; the Arabs were said to be descendants of the concubines Hagar and Keturah, and the outcast Æsav; Egypt was cursed in the story of <sup>e</sup>Ham, of whom Chan-Aan was made the son.

---

\* Neshe is perhaps a play on Anesh a "man" and Nesh-ah a "woman;" Gesenius referring Hashie or "seduced" (Gen. 3:13) to this word. Chel-ah is "bride," "spouse," "daughter-in-law."

3. As pointed out herein, it must seem that the absence of almost any mention of what appears as the historic parts and personages of the Hebrew writings from the books of the prophets or rhapsodists lead me to the inference that these latter are older in most portions than the historic parts. At what point in these narratives we are to seek for something authentic is very difficult to decide. The accounts of early Rome, claimed to have been founded three centuries after the period assigned to Sha-Aul and David, are now rejected by historians. There are no monuments or inscriptions, native or foreign, to invest the Hebrew narratives in their present serial forms with probability. Certainly to the time of King A<sup>c</sup>he-Ab the son of Aameri we have prodigies and miracles, by Eli-Jahu, Eli-Shaa, &c., which are fatal to historic accuracy. Beyond that period we are merely in Wonderland; among giants and genii.

4. Stress is laid on the Meshaa stone, a mutilated slab found a few years ago at Dibon in Moab.\* This makes Me-Shaa tell that Aameri the King of Israel and his son (A<sup>c</sup>he-

---

\* This stone is three and a half feet long and two feet wide, with an inscription in Hebrew-Phœnician, of which there remain thirty-two lines and parts of lines.

Ab) occupy and afflict Moab for many years, but that Me-Shaa made Israel perish forever. Me-Shaa further says that he built Ba-Aal Me-Aon and Kir-Ithan and Kir-<sup>c</sup>Hah and Aar-Aar; and this identifies him with Reu-ben or "shepherd-son" and Bene-Gad or the "goat-children" (Num. 32: 34-38); and he says the men of Gad had dwelt in the land of Aataroth from of old, and that the King of Israel built Aataroth (comp. v. 34). Against Aataroth fought Me-Shaa and took it, slaying all the people, for it was "a Rith to Chemosh and to Moab," and he "brought back thence an Ari-El of David-ah, and dragged it before Chemosh"; which Rith or Ruth or "terror" (Hosea 13:1) was evidently a "lioness" statue, as the Ari-El was a "lion-god," such as Bena-Jahu the grandson of a "man-beast" slew (2 Sam. 23:20), hence a statue or lion-form of the female David, say Did-o, Ruth, Bath-Shebaa. Me-Shaa also boasts that Chemosh bade him go against Neb-ah, where he slaughtered 7000 men and women, "for to Aashthor of Chemosh the 'Haremeth-ah' or vow to "utterly-destroy" was in true Jeho-Shuaa manner. From Neb-ah he took the Chel-i of Jehoah, and dragged them before Chemosh, &c.; Cheli being the people or priests of the Chal or "temple."

5. If this tablet is by the Bible Mesha its date would be about B. C. 850. We are told that Aameri founded Shomeron (1 K. 16:24), and he is perhaps an aspect of Ba-Aal Shammar if not an actual personage; but his name is masculine plural of Aamor-ah, rendered "Gomorr-ah," under which legend we may have the detested Shomeron or "Samaria," and its desired fate, for "the statutes of Aameri" and the deeds of the house of A<sup>c</sup>he-Ab provoke a desolation (Micah 6:16). The Meshaa stone connects Aameri with the worship of Jehoah, it seems, but this text of the Micah agrees with the historic statement of his heresy (1 K. 16:25); and the same narrative shows that not one of the Kings of Israel worshipped Jehoah. It is from this fact, if none other, that we may suspect that the Me-Shaa stone is either not genuine or is the production of a period in later centuries, for it is very doubtful if Jehoah was the name of Deity at Shomeron at any time before the Makkabean revolt. But this is not to say that Jehoah was not the name at Neb-ah, which town seems the Nebo of the Jeremiah (48:1, 22) and the Isaiah (15:2) and the Numbers (32:3, 38), but if so then Jehoah and the Chaldean god Nebo (Isaiah 46:1) would seem the same, yet (47:4-6)

we find them not the same. The Neb-ah of the tablet, however, may be Neba<sup>h</sup> (Num. 32:42), otherwise Ken-ath; but this town's names imply the worship of A-Nup or "A-Nub-is," as Neba<sup>h</sup> means "to bark" and Ken-az means a "hunter," the Greek Kuon or Kuon-as, meaning "dog," seeming involved as in the name of Chaleb or "dog" and Ken-az at 'Heberon. But even if the tribe Reu-ben did build Nebo (32:38; Me-Shaa saying he built Ba-Aal Me-Aon), there is little evidence in the Hebrew Scriptures that Jehoah was ever the name of Deity among them or on that side of Joredan. If we take Me-Shaa, which has the sense of "Saviour," as a title of the divine son in Moab, as Na<sup>h</sup>ash was in Aammon, Malach in Hebrew, David in Jerushalem, 'Heru or "Horus" in Egypt, we may solve the supposed question of the antiquity of this tablet, and his opening remark "I am Me-Shaa" would accord with the "I am Jehoah" so frequent in the conversations Jehoah had with his people, and such expression might have been applied centuries before or after the time of Aameri. But no one has ventured to suggest, nor should venture, that, because the Me-Shaa tablet was unearthed by an ecclesiastic it is subject to suspicion; and the point that cannot be reconciled

is that the King of Israel was a devotee of Jehoah, which was never the case, it seems, with any of their Kings.

6. Now if at an early period the people of Moab had such records as this of Me-Shaa, it seems probable the Hebrews might have had them, though the more massive mural remains on the east side of Joredan imply a more advanced or more powerful social organization. But the association of the Bene Reu-ben, perhaps "son-of-a-shepherd," and Bene Gad, Ged meaning a "Kid," with the sheep-owner Me-Shaa, as founders of the same towns, suggests that the book Numbers was setting up a claim to Moab and Aam-on some six centuries after the date of the Me-Shaa stone, and this claim probably based on the Jeremiah (49:1); the Joshua (13:15-28) being no older than the Numbers. Indeed, the Ezekiel (48:), some two or three centuries before, had divided the country, apparently for the first time, placing Reuben northward and Gad at the extreme south of the land (vv. 7, 27, 31, 34), so that Gad would be Seair, or border with it, while the Joredan was the eastern line of the whole country (47:18); nor could this division be made for twelve tribes in the Exile time if ten tribes had been carried away a century or two



before, for the Ezekiel professes to be written by an exile; so that the whole story as to there having been twelve tribes is thus rendered perplexing.

7. A doubt has generated in my mind that the twelve tribes were rather a religious idea, based on the solar and lunar phenomena, than a historic fact. That the Sun was the original of Ba-Aal and other Hebrew names of Deity there can be little doubt (Ezek. 8:16, &c.). New Moon and Sabath were equally sacred. The dream of Joseph (Gen. 37:9-10), in which his parents and eleven brothers were as Sun and Moon and stars to prostrate to him, may display a knowledge by the writer that Joseph as eleventh son was the eleventh month Shebat or Shebad (January-February), the month of rain and thick clouds on the Purat or Euphrates, and thus connecting nominally with the Egyptian star Seped or "Sirius," which heralded the inundation there; but in the month Shebat the celestial bodies are over-shadowed. The fourth son of Ja-Aakob was Je-Hud-ah, and the fourth month was Tam-Uz (Ezek. 8:14) as with the Syrians, but the Shawal ("Saul") of the Arabs, and the Duz of the Assyrians and Chaldeans; and it was Du-zi in the Shades for whom Ishtar made her descent in the Chaldean



epic, and the same as Je-Hud-ah who was rescued by Eseter or Hadas-ah from the Agag Haman, whom Sha-Aul or "Saul" had also punished as Agag; the massacre of Aamalek being for that he set himself "in the way of the ascent from Mi-Zera-im," where doubtless Zer-Esh the wife of Haman ruled; but this massacre and that of the Persians were evidently suggested by that of Hamon-Gog in the Ezekiel (39); and, in any event, the identity of Du-zi and Jehud-ah and Sha-Aul is thus made out, with "the Tam-Uz" also, as the Sun of Summer, called Shamash by the Chaldeans; and so Shimesh-on who like Jehud-ah found his deceitful wife at 'Ti-Men-ath-ah, the Egyptian 'Ta-Manu or "land-of-Sun-set," the place where Jehoshuaa was buried (Judges 2:9); for the Sun-set goddess was evidently the Hades-queen, and easily Men-ah the "portioner" of time, the Mene or "Moon" and Men or "month" of the Greek, with many shrines in Canaan; and the name A-Lil-at or "night"-goddess was usually applied to her in Arabia, hence De-Lill-ah, the Egyptian Lel-et; and Shimesh-on as a lion-slayer accords with Jehudah as the lion in the death-song of his father (Gen. 49:9-12); both being aspects of Melach Aareth or the "skin-king" at Tyre, the

Greek Her-Akles, the Egyptian °Heru-Akel or "Horus" under his aspect of Akel or lion-god. The supplementary five days of Ja-Aakob's children were probably represented by the daughter Din-ah, whose name seems the Chaldean word A-Din or Ai-Din (Dan. 2:15; 7:25), "then" or "that time," and connecting with the harsher form A-Dar or "enlarged," hence Ve-Adar or "and Adar" the Jewish additional month, called by Egyptians "additional" or Haru, whence perhaps the Hebrew word Herah or "pregnant," "conceived"; and so the Hebrew Dar or Dor-eth, "age," "posterity," "generation."

8. It is true that the names of the twelve sons of Ja-Aakob fail to be those of the Jewish months, but the months were apparently called by their number till the names of the Chaldean months were adopted. That the Chaldeans had, among their legion of genii, a patron saint for each month, we may be certain. The Persians had them, and their word F̄ra, "to protect," and "first," accords with the Greek word Pro or "before," and so U-Fratu is perhaps "good-first" or first good, and so the Greek form Eu-Phrates; and King Phraortes is from Fravartish which is the name of the Persian protecting geni of the Jewish first month

Nisan. The six Amesha Spentas or "immortal saints" who attended the great Deity Ahura-Mazadao were protectors of so many months, and the famous Mithra was guardian of the Jewish seventh month Tisheri, which F. Lenormant suggests is a name from a Chaldean word for "sanctuary," in which case we have the Jewish observances Suchoth or "tents" and day of Chepher or "atonement" as solemnities for the departing Sun, or "Sun-brilliance" as Lenormant interprets the Akkadic Amar-Atuki or Marduk, as they occur in Tisheri. And the genius of the month Shebat (Jan.-Feby.) was Vohu-Manu or "good-mind," one of the six, corrupted to "Bahman"; while the next month Adar was that of Spenta Armaiti or "holy Armaiti," who presided over all vegetation and husbandry, and in fact was the great Nature-Mother, evidently the Assyrian Sem-Iram-is as the Greeks called her since she was the Sum-at or "dove" borne "high" or A-Ram on the banners of Nineveh and Ashur,\* and an aspect of the Babylonian Ishtar or "Esther." But the names of none of the six "angels" or I-Zeds (comp. Nimrod as a Gibbor Zaid) of Angro

---

\* Hence the Jonah or "dove" sword (Jere. 46:13, 16).

Mainyu or "dark mind" appear as protectors of the months.

9. In Egypt we find several of the leading deities or saints in service as protectors of the month, but scarcely any of the months are the same in name as these guardians. The fact that the Egyptian harvest was in Spring and their seed-time in Autumn necessarily obscures the connection with the Asiatics. A conspicuous exception occurs in the fourth month or Tam-Uz of the Jewish calendar, for the great Memphian smith-god Pata<sup>h</sup> is its protector; thus connecting him with the fourth son Je-Hud-ah, and with the names Tam-Uz and Shawal and Duz which as said the western Asiatics give to the month August-September, when the Fire-God or "drouth" (Ja-Besh)-God, Bes or Je-Bus, Molech, &c., parches Earth, for Bes means "fire" in Egyptian, and Je-Bush means "maker" in Chaldean; but when, after the time of Exile, the Jeremiah (3:24, 25; 11:13), urged the cultus of Jehoah, Besh-eth became "shameful-thing," while the scribes of course made Je-Petha<sup>h</sup> the son of a harlot (Judges 11:1), though no doubt the daughters of Isera-El still went yearly to Tanath the daughter of Ie-Petha<sup>h</sup> (v. 40).

10. It thus seems that the story of the

twelve tribes or sons of Ia-Aakob was first suggested by the fanciful book Ezekiel, and adopted when the Hexateuch and other purported history was written by the hierarchy. The story is too systematic to be a record of human events. Ie-Bus was a rocky stronghold, and in the barren region which outlaws and dervishes are likely to take refuge; hence it developed after some centuries a fierce and fanatical people. The shrine of the fiery god Bes or Je-Bus was almost as sacred to the people as that of its prototype at Tyre, which city submitted to Alexander after the defeat of Darius at Issus, but shut its gates against him and withstood a siege of seven months, ending in destruction, because he required that he should enter the temple of Melach-Aareth. The book of Judges records the story of old local deities or saints or demi-gods, and the books of Samuel are similar, only they are more elaborate as to the like personages, called Shemu-El and Sha-Aul and David. The books of Kings give much attention to the monarchy at Shechem and Shomeron, though written after the Captivity when the cultus of Jehoah prevailed, and when the greatest crime was to worship elsewhere than at Jerushalem (1 K. 14:21-23, &c., &c.) ; and the object of the books

is wholly religious. The effect of this single purpose is that facts are so presented that their original nature and sequence are scarcely traceable. I question, for instance, that the word Jah or Jeho was a part of the name of the list of monarchs and priests till the time of Josiah (Ioshi-Iahu, "founder-of-Jehoah"), about which time perhaps Jehoah became a prominent name of Deity, though it is more probable that this happened after the return of Æzeraa; and the names, where they are of actual persons, were perhaps coupled with El or Ba-Aal in place of Iah or Jahu, and so the son of Re<sup>c</sup>hoboaam is Abi-Jam in the Kings and Abijah in the Chronicles; but, as all this purported history was written by the priests of Jehoah after the Exile, the form of the name was at their disposal.

II. Before the return, however, it seems probable that the fierce dervish and scribe Ie-Rem-Iahu or "Exalter-of-Jehoah" was the leader of the Jehoah-ists, as the scribes of the after times made him the hero of some verses of the Isaiah (52: 13—53:), beginning "Behold my servant shall be wise, exalted," and "exalted" is Je-Rom, for Je-Rem-Jah was probably put to death at Ta<sup>c</sup>hapanes.\* The books

---

\* The use of Mach-Aboth and Mach-Abin, rendered "sor-

called Kings make all the monarchs of Israel or "Samaria" worshippers of Apis or the bull aspect of Deity, and occasionally, as in case of Jehue, hostile to Ba-Aal, against whom there seemed to have been occasional revolts in Jerusalem; but as Molech (Jere. 19:5) Ba-Aal probably had the bull aspect. Yet the Jahvists, who detested Samaria, summed up as the cause of its earlier Captivity (2 K. 17:6-23), with the assertion (v. 19) that Judah had done likewise.

12. The books called Chronicles are among the latest of the Hebrew Scriptures. They are written solely in the interests of the theocracy at Jerushalem, and possess no historical value whatever. They exaggerate every incident which elevates the ecclesiastical body at Jerushalem, and invent others than those of the books of Kings in order to fortify the assumptions of the priesthood there. Thus we find the speech of Abi-Jah against Jere-

---

rows" (Isaiah 53:3, 4) points to the person there depicted as Makkabe-os, the brave Jew who led against Antiochus Epiphanes Theos, the Ba-Aal Phiphi-oth or "teeth" of the Isaiah (41:15), whose name Makkab-os is only found in this Greek form; and it may mean "smiter-spirit" or "stricken-spirit" (comp. Much-ah of Elohim, v. 4), while the Daniel (12:1) calls him Micha-El. But Makkabe-os probably was familiar with and took name from the Isaiah. The chronicler (I Chron. 12:13) was seemingly of my opinion, and he makes him or them Gad-i or of the "goat"-skin wearers.



boaam, and the slaughter of half a million of the Samaritans in one battle, as new matter, and the reason for the invention will be found in the speech (2 Chron. 13:9-10). Because Shelomeh built the temple at Jerushalem the Chronicler knows naught of his apostasy, and for the like connection with the temple naught is said of David's villainy toward Auriah or his flight from Abeshalom. The Chronicler also supplies a marvelous fiction in favor of the successor of Abi-Jah, Asa, who had in the book of Kings brought vessels of gold and silver into the house of Jehoah, and Asa with half a million chosen men defeats an Ethiopian army of a million, of whom "there fell (so) that none lived"; and then the story reverts to that of the Kings, and the mighty Asa is fain to buy the help of Damascus against the petty people of Samaria; nor does the Chronicler know of the great pit Asa made for fear of Ba-Aasha (Jere. 41:9); yet his successor Jeho-Shephat had 1,160,000 men of war, besides garrisons (2 Chron. 17:13-19); and with all the virtues of this Jeho-Shephat, whose career occupies ten verses of 1 Kings, and is expanded to four chapters by the Chronicler, and despite the ferocious covenant made by his grandfather Asa and the people (2 Chron. 15:

13), their successor forsook Jehoah, and the Arabs and Philistines plundered Jerushalem as if the million or so Gibor-i 'Hail of his father had died with him. The Chronicler is also too devout to allow the peaceable reign of Ma-Nashah for fifty-odd years, and so sentences him to captivity at Babylon till he consents to worship Jehoah. The power of the priesthood is displayed in these pseudo Chronicles, which omit the stories of Eli-Jahu and Eli-Shaa, evidently because long before they were written the shrine at Charmel, consulted as an oracle by Vespasian a generation after the Crucifixion, was a formidable rival of the temple at Jerushalem. Besides, in the Chronicles it is the priest who has control of sacred and occult things, and the Nebie or "prophet" of the Samuel and the Kings had been superseded at Jerushalem, though perhaps not among the rustics of Galilee.

13. These older books seem to have been prepared after the flight of Jo'hanan into Egypt, against the anathemas of Ie-Rem-Jah, as "came into" (2 K. 23:34; 25:26; Jere. 43:7) imports, as compare "carried away" (2 K. 25:21) to Babylon; and this migration occurred about B. C. 585. The Chronicles are the production of the haughty and fierce priest-

hood a century or two before Christ, and the Ezra-Nehemiah is considered part of them or by the same hands.

14. The number carried into the famous Exile or Captivity is itemised and summed up as 4600 (Jere. 52:28-30). It is distinctly said (2 K. 25:26; Jere. 43:4-6) that all the remaining population migrated to Egypt, and this must have been a larger number. "And a captive Jehudah from over his land" (2 K. 25:21) must have been written by the same Jahvist who says (24:14; 25:12) "None remained save the Deleth of the land." An addendum to the Jeremiah, its chapter 52, seems to have a curious interpolation from the other side, verse 15 beginning "And the Mi-Deloth of the people, and the residue of the people left in the city, and the remnant of the fallen who fell to the King of Babylon, and the residue of the Amon,\* to the captive of Nebu-Zar-Adan"; but the next verse corrects this attack on the Pharisees and scribes of Babylonia. Contra, the Jeremiah (43:5) bitterly tells who fled to Egypt, saying "Jo<sup>c</sup>Hanan took all the remainder of Jehudah which they came back from all nations which cast them out to wan-

---

\* Ha-Amon or Ha-Man is a severe word in the mouth of a Jew.

der in the land Jehudah." But I suggest that Deleth or Mi-Deleth be reversed, since it is not rendered "poor" elsewhere than in these instances, whereupon we have "birth," "generations," "begat," and the reference is then to the "natives," the 'Thelad-im inhabitants or Canaan-i; the Goi-im that were round about Ne<sup>c</sup>hem-Jah, and who cried out against their brethren the Jehud-im (Nehe. 5:1, &c.), who thus seem to have the attitude of foreigners. The emigrants to Egypt were worshippers of the Queen of Heaven after they arrived there (Jere. 44:15), and were formerly so, as well as their rulers and fathers (v. 17), and speak to Je-Rem-Iah of Jehoah "thy god" (42:2, 3).

15. It seems probable that Je-Rem-Jah was more than canonized by the Jahvists. He is probably the "of Libenah," as well as "of Anath-oth"; in which case his sister Hamital was wife of "Josiah" or Joshi-Jahu and mother of the last king "Zezekiah" or Zideki-Jahu. The sudden conversion and zeal of Josiah, if conceded, were perhaps under the influence of Je-Rem-Jah, who must also have influenced the young prince to espouse the Chaldean interest, and attack Necho; and Josiah was not only made divine, but his advent was made the subject of prophecy (2 Chron. 35:25; 1 K.

13:2). The hierophant of Jehoah, however, was Ie-Rem-Jah or "Exalter-of-Jehoah" (comp. 2 Chron. 36:12), who made of Joshi-Jahu the man-god and martyr, and thus begun or at least revived the cultus of Jehoah, for the Chaldean faction at length triumphed. Indeed, the Zechariah (12:11), in one of its last six chapters, which Wellhausen holds are later than the Makkabean war, refers to Josiah as Hadad-Rimmon, seemingly identifying him with the name of Deity at Damascus (2 K. 5:18), the Ramanu of Chaldea and Assyria; but in such case of apotheosis we must find that Jehoah was at the first a subordinate type of Deity, as in case of Jesus.

16. Herodotus (2:159), writing about B. C. 450, is the first extant writer to mention Israelite history. He says Necho, coming to an engagement with the Syrians at Magdolus, "conquered them, and after the battle took Kadytus, a large city in Syria." Magdolus is understood as Megiddo, and some have supposed Kadytus to be Kadesh or "holy" as a name of Jerushalem, but Necho does not appear to have taken Jerushalem, while the city Katesh in the inscriptions of Raameses II. is placed on a river.

17. Some eighty years prior to Josiah



Bes or ʿHi, from the Egyptian Inscription. Identified in this book with Melak-Aoreth of Tyre, with Je-Bus or Ja-Bez of Jerushalem, with Shimeshon of the west coast of Israel, with Æsav, with ʿHi-El of Jeriʿho, with the Greek Herakles, &c.

there was a King of Judah called °Hizek-Jahu, also dear to the Jahvists, who tell incredible stories of him. An inscribed cylinder of an Assyrian monarch, Sin-aki-Irib, relates that he carried on a successful invasion of Palestine, about B. C. 700, took forty-six cities from °Hizek-Jahu, shut him up in Jerushalem, exacted a very large booty of him, and deported 200,150 of the inhabitants of the country. The Jewish account agrees as to the payment of the large tribute, but says the Assyrians insisted upon entering the town, whereupon a "prophet" name Isaiah came with his "thus saith Jehoah" to announce that the God forbade the entry of the foe; and so, that night, the Maleach of Jehoah went into the camp of the Assyrians and smote 185,000, "and when they arose in the morning, behold, all of them corpses dead." It is not stated what the 185,000 smitten things were, but the result was to cause Sena°h-Ereb to withdraw to Nineveh, and the Jewish writer of three or four centuries after could safely pun on the name of the monarch, as Sena°hem in Egyptian and Ereb in Hebrew mean "locust" or "grasshopper."\* Herodotus (2:141) speaks of

---

\*Field of Sena°hem-u is in the northern part of the future world of the Egyptians. For Ereb see Ex. 10:12, etc. The grass-hopper was sacred to Apollo.



Senacherib, and says he advanced to Pelusium at the frontier of Egypt, but that the night before the fortress was to be assaulted numerous field-mice gnawed the quivers and bow-strings and shield-thongs of the Assyrians, whereupon they retired, suffering severe loss; and Herodotus saw the statue of the Egyptian royal victor Seth-os in the temple of Pata<sup>c</sup>h, and in one hand was the figure of a mouse.\* The Hebrew account is not reconcilable with the many subsequent conquests Sena<sup>c</sup>h-Ereb records on his cylinder, but seems borrowed from Herodotus, who says the god appeared to Seth-os in a vision, saying assistants would be sent to him. The Greek assimilation of <sup>c</sup>Heru and Apollo enables me to point out that the Jewish writer drew upon this deliverance by mice for the account (1 Sam. 5:6, &c.) of the deliverance of the Aron from the Peleshet-im, where the Septuagint reads (v. 6) "And heavy a hand Jehoah to the Ashdod-im, and destroyed or I-Shem them, and smote them in Aapol-im;

---

\* The mouse was connected with <sup>c</sup>Heru or "Horus," who as victor over Seth was also the Greek war-god Ar-es, but usually their Apollo. There are bronze figures of the mouse yet found in Egypt, all inscribed with the words "<sup>c</sup>Heru dwelling in <sup>k</sup>Hem" or "darkness," perhaps <sup>k</sup>Hemi "destroyer" is referred to; and with this let us compare "Apel-ah darkness" (Ex. 10:22) though Apel-ah is also rendered "darkness."

and in the midst of the land mice were brought forth, and there was a great and deadly destruction in the city"; and also the Septuagint version (6:1) "An the Aron of Jehoah was in the field of the Philistines seven months, and their land swarmed with mice." The Hebrew version says (5:9) Aapol-i or "tumors" caused a great "discomfiture" or Ma-Hum-ah,\* that is, "fright from noise," and says the Apocalypse (Rev. 9:9) that when Abad-on or Apolyon led forth his locusts from the Abyss the noise of their wings was like that of war-chariots. The grass-hopper was sacred to Apollo, whose name is supposed to come from the Greek word Apollymi or "the destroyer"; and so the plague of the Areb-ah was that of the Abad-ah or "destroyer" (Ex. 10:7), which was followed by the plague of darkness Apel-ah (10:22). The afflicted Philistines restored the Aron, sending with it an A-Shem (comp. "destroyed," 1 Sam. 5:6), consisting of gold Aapol-i and gold "mice" or Aa-Chaber-i, from which it must seem the Aapol-i were not mice

---

\* Whence Me-Hum-an the first of the seven spirits or genii (Esth. 1:10), called also Haman the A-Gag-i. In 1 Sam. 5:9 is added, as if by a later redactor, "And I-Sather she to them Aapoli-im," but I-Sather is never rendered "break-forth," though once Sather is "destroyed" (Ezra 5:12), for the reference is to Esther, who says "me Abed-ath" or "destroyer" (Esth. 4:16).

unless the writer did not understand the legend, but were probably images of the grass-hopper, the most destructive of all insects, to whom the ravages of Sena<sup>c</sup>hereb may have been compared. But the purpose in sending these symbols with the Aron of the God of Israel is not clear unless Jehoah and <sup>c</sup>Heru-Apollo are considered the same.

18. Howbeit, it must appear from these miraculous stories that, if so much priestly device is applied to as late a time as that of <sup>c</sup>Hezet-Jahu, little or nothing beyond his period is entitled to consideration as history. The main purpose of the narrative is to assert the good that rewarded one monarch who did right in the eyes of Jehoah and to set forth what ill befel the ruler who did evil in the sight of Jehoah. The Chronicler will not even allow to the older narrative the long and peaceful reign of Manashah, because, finding him described as heretical, he is consigned to captivity at Babylon (2 Chron. 33:11, &c.), with subsequent repentance and restoration.

19. My conclusion is that a narration written purely in the interests of the priesthood of Jehoah, several centuries after the deportation of the Samaritans by Shalemanezer (2 K. 17:41), about B. C. 720, can scarcely be reck-

oned with as historical for more than the names of the "Kings," while such a mythical person as Shelom-eh seems aponymous of Jeru-Shalem, as also David of the City of David, of which Gibbors or giants I speak more fully further on.

20. The fact seems to be that the Jehud-im or "Jews" were not at first a political body, but a religious sect. The doctrine of Bed or Badel, "to separate" (Ezra 9:1; 10:8, 11, 16; Nehe. 9:2; 10:28) from the people of the land, indicates that these were Bed-ou-ins, which word Bedaa in Arabic means one who lives in the desert; hence the word Bed or Badel in Hebrew means "separate," "alone"; and so Abad or Abad-on, as personifying these "destroyers" or "perishing," became King of the Areb-ah or "locust" (Rev. 9:11); wherefore, "when they had heard the law" (of the Æzeraa-ites) "they ia-Bedil from Israel all the Aereb" (Nehe. 13:3); and this separation included the new-made law of the Decalogue, Lo te-Neap, "not adulterate," which is later than Æeraa or Ne<sup>c</sup>hemiah or they would have cited it, as also Ne<sup>c</sup>hemiah would have cited the Chaldean custom of the seventh day, that day of Sulem or "rest," but it is apparent that the story of the law-giving had either not been

written or was not known to him; and that Lo te-Neap is that they should not adulterate their race by "nup-tials," the Latin Nuptialis, heathen marriage, is to me quite clear (Ezra 9:2, 12, &c.). It is this policy of separation, instituted after the Makkabean war perhaps, yet maybe earlier by the priesthood, though not as early as the time of Æzerae, that gave the Jews to secular and religious history as a peculiar people. And so, as Christianity went back from an empty sepulchre to make a Christ, Judaism went back from a haughty precept to form a religion and a history.

### SECTION III

1. The great obligation claimed of the Jews by Jehoah was that he brought them out of "Egypt" or Mi-Zera-im. This name means "from enemies," among other things; "Tyre" being Zor. The Egyptians called their country <sup>c</sup>Hem or <sup>k</sup>Hem. The hot and dry month of Summer, June-July, was in Egypt called Mesore, while in Hebrew and Syrian it was called Taru-Uz, but the Arabs call it Shaurval, which is probably both the Hebrew King Sha-Aul and the place Sheol; but as the Assyrian and Babylonian month Duz we find it the name of the husband of Ishtar for whom she made her descent into Hades. Zer or Azer or Mi-Zer is also "affliction," "shut-up"; hence the word applies to any evil condition. The 4600 people carried off by the Chaldeans (Jere. 52: 28-30), in B. C. 600-586, and who constituted the exploited "Captivity," might as well be referred to as in Mi-Zera-im or "afflictions" as those who fled to Egypt.

2. The most certain denial of an enslavement in and subsequent escape from Egypt

is found in the failure of "prophets" to refer to such an event when they sum up the iniquities of that land (Jere. 46:14-28; Isaiah 19:1-25; Joel 3:19; Nahum 3:8-10; Ezek. 30:—32:); the three chapters of the Ezekiel being wholly devoted to its sins; hence it seems to me certain that these writings are older than the story of the Exodus, yet are all subsequent to the Chaldean conquest. Surely the fierce Je-Rem-Jah would have done so in his wrath over the migration to Egypt, but he is silent as to any such events. The name of Msheh himself is not mentioned in any of their diatribes, nor are Jeho-Shuaa or Aharon or other heroes of the occasion. The Decalogue and the awful Sinai were unknown to these writers. Indeed, no animosity is shown toward Egypt, but on the contrary that people are placed in their law on the most favorable footing (Deut. 23:3-4, 7-8).

3. The story of the Exodus was probably written in part during the Babylonian Captivity, and by the partisans of Je-Rem-Jah while in Egypt. These are the ostensibly historic portions, and based on the familiar story of a descent into and a return of the solar hero from Sheol, for of this Egyptian liturgies were full. Ae-Zer-aa or "Ezra" returned in



B. C. 456, or an hundred and thirty years after Jerushalem was destroyed by the Chaldeans, and Ne<sup>c</sup>hem-Jah some years later; and they or the hierarchy which succeeded must have incorporated into the secular narrative most of the Thor-ah, which it is said that Ae-Zer-aa brought with him. The body of Jews which went with Jo<sup>c</sup>hanan into Egypt, taking with them Je-Rem-Jah, probably remained there, withstanding even the allurements of the pictured land of milk and honey-wine. But, whether from one place or another, sufficient people of the sect of Jehoahs or "Jews" returned to Je-Bus or Kir-David-ah\* to establish a shrine under that name of Deity, and to call the town Jerush-Alom or "possession-forever."

4. Abundant materials had been supplied by the "prophets" to make a systematic story of the past. The Isaiah (19:20) had even given name to those who were to deliver from Egypt the oppressed Bene Isera-El. At the cry of their oppression Jehoah would "send a Moshi-Aa and a Rab and the Zilam." The Aa-Rab Rab or "mixed multitude" (Ex. 12:38), literally "much darkness" or shadow, is

---

\* So called on the Meshaastone.

the same as Zilam or "shadow," and the writer of the Exodus merely uses his own idiom for that of the poet, whose Oriental fancy doubtless meant some good geni, as will be explained herein. From the poet's Moshi-Aa the Exodus could have derived the name Msheh and that of Je-Hoshu-Aa, both of them possibly forms of the name Jesh-Aa-Jahu or "Isaiah," as the latter certainly is. This Moshi-Aa or Hoshi-Aa is again mentioned in the later Isaiah (63: 8, 9), where (v. 9) "in all their Zer-ath not a Zer" is spoken of, and he is there called "the angel before him"; and if the reference to Msheh (v. 11 &c.) which follows be a part of the original prayer, continued into the next chapter, it must seem that some story of bringing up Msh-eh his Aam "from the sea" (63: 11) must have been known before the Jehoah temple was built in B. C. 516 (64:11); and the "in all their Zer-ath not a Zer" (63:9) may have assisted to expand and locate the legend of the Exodus. The words "from the sea," with no reference to Mi-Zera-im, supply support to my opinion. All students are familiar with the Chaldean myth of Ea or Hoa, another aspect of whom was Nebo, who came from the sea, and was the author of letters and the founder of intellectual pursuits; more

familiar is the Greek aspect Kadem-os, who was said to have come from Phœnicia, and in Hebrew his name means both "eastern" and "old" or "ancient"; while fully as clear is the story of 'Ta<sup>c</sup>hut or "Thoth" in Egypt, the wise god or angel, who also came from the sea, and who was at the Judgment "lord of the Ma<sup>k</sup>ha" or "balance," and which word Ma<sup>k</sup>ha is almost precisely in Egyptian the Msh-eh of the Hebrew, for <sup>k</sup>H and S<sup>b</sup> are interchangeable in the Egyptian. This is the only mention of Msh-eh in the Isaiah, and is probably the earliest notice of him in Hebrew literature, for the mention of him in the Jeremiah (15:1) may be from the Isaiah passage, though both the alleged authors were in Egypt (Isaiah 20:3); yet the Isaiah is usually led by the Jeremiah. And so the sojourn in Egypt described in the Jeremiah is all that the Isaiah refers to unless we allow the text of 63:11. The King of Assyria of 20:4 is not the Sargon of v. 1, but the Nebuchad-nezzar of the Jeremiah (43:10-11, &c.) who had mastered Assyria (1) since there is no other apparent explanation of it.

5. In the Hosea (11:1) we have notable and contemporaneous expressions, it seems, as the Jeremiah and the Isaiah, and v. 5 certainly appears to refer to the land of Mi-Zera-

im. Verse 1 says "for Isra-El a child, his beloved, and from Egypt we called to my son"; but verse 5 says he would not return to Egypt, and Asshur would be his King; which condition is precisely what the prophet Je-Rem-Jah had urged. Yet v. 7 says "though he calls them up no one will Je-Rom them," which seems a witticism at the expense of the fierce Je-Rem-Jah, probably then in Egypt. From the Jeremiah one may see how detestable Je-Rem-Jah had made himself to those who migrated. His vengeance came when he and his sect or faction prepared the story of the Exodus, in which he as Aa-Me-Ram or "Most-High" became the father of Msh-eh.

6. The Isaiah is a book evidently by several authors, and as late in parts as Ba-Aal Piphi-oth or "teeth" (Isaiah 41:15), that is, Antiochus Epiphanes, the "threshing instrument" in the days of the Makkabees, B. C. 165. In parts the Isaiah seems to follow the lead of the Jeremiah in its dissent from the Jewish migration to Egypt. The famous passage (19:20) I have noted above. In this the word Rab or "great," "many," finds its reflection, as we have seen, in the Aa-Rab Rab that went up with the fugitives (Ex. 12:38). The Zil-am or "deliver-them" is the "shadow-

them" which is equivalent to Aa-Rab or "evening," the "mixed" of the Exodus; but it perhaps refers to the <sup>k</sup>Haibit or "shadow" of the Egyptian anthropology, and which was a variety of the soul; which perhaps as Io-Chebed was mother of Msheh. In Egyptian story the Sun embraces his <sup>k</sup>Haibit to beget "light" or the god Shu, possibly M-Sheh; with which must be compared the Rua<sup>c</sup>h of Elohim which Ma-Ra<sup>c</sup>he Peth or "rubbed an opening" upon the front of the waters (Gen. 1:2), for Rua<sup>c</sup>h and <sup>k</sup>Haibit seem the same. The word Rab or "great-one" can be connected with the father of Mosheh, Aa-Meram or "great-High," if we use Aa or Ai as it means in Chaldaic and Egyptian and Hebrew. We would thus have Mosheh and his divine parents suggested. The Luke (1:35) seizes these points, and gives to Jesus the same parents as are given to Mosheh.

7. But it is notable that Je-Rem-Jah is also named "highest," as the word Ram or Rem means "high"; and he was known to Jehoah before being A-Zer or "shut-up" in the belly, and before "coming forth" or te-Zea from the Re<sup>c</sup>hem or "womb" he was Kadesh-ith or "sanctified," and given as a Nebie to the Goi-im or "Gentiles"; to which the "highest of

Jah" replied that he was a child and knew not to speak; so Nebie Msheh was Chabed of speech (Jere. 1:5-9). Extensive authority was then given to Jerem-Jah, and among others "to the Abid and to Haros," rendered "to destroy and to overthrow," &c. (v. 10). such are the testimonies concerning him which his grand-nephew and his scribes must have borne, since the historic parts at least of the Jeremiah seem to have been written after the Gal-ah or "captivity" (Jere. 25:11; 29:10, &c.).

8. Æzerae, as a native of Chaldea, and perhaps author of the main portions of the Hebrew Bible, makes of Jerem-Jah a partisan of the Chaldeans as against the Egyptians, which was the unfortunate course of "Josiah" or Joshi-Jahu, and of a minority of the people. It was perhaps this preference for Chaldea that rendered the work of Æzerae so abortive in secular results. It seems that most of the Judeans had fled from the rule of the Chaldeans into Egypt, as we are told in the Jeremiah (also, 2 K. 25:23-26), and the authors of the Jeremiah show, in chapters 41-46, the earnest yet futile efforts of the high prophet to prevent this movement; but in these arguments against it he says no word whatever of any former sojourn in Egypt, nor any word of a

migration thence; infallible evidence as this silence is of the fact that these chapters are older than the story of the Exodus, and that that narrative was invented to prevent the departure or to accelerate the return of the fugitives, for no argument he could have made to the Judeans would have been half so potent in the mouth of Je-Remjah to restrain their flight under Io<sup>c</sup>Hanan and others as the reminder of former slavery there, had this ever occurred. The Isaiah, a later book, often as it mentions Egypt, and also hostile to that country, speaks no reproach for any former sojourn there. The very few sentences as to the bringing up out of Egypt contained in the Jeremiah are referable to later hands.

9. It seems incredible that Jerem-Jah, declared to be a cotemporary and perhaps witness of the destruction of Jerushalem by the Chaldeans, should be their active and zealous partisan, and the Ezra-ites must have exaggerated his words and conduct; but religious frenzy operating on his ferocious passions (Jere. 18:20-23) may have been the cause. The Egyptian religion had perhaps largely prevailed over any other at Jerushalem; a fact that seems denied when in the Ezra (5:



12) it is said "a house this of Sathar-ah,"\* which words are referred in our version to the temple at Jerushalem; but the reference is to "Babylon of Chaldea," described as "a house this of Sethar-ah" or I-Shetar, and which is the Hebrew name E-Sethar or "Esther," called also Hadas-ah; for Nebuchadnezzar in an inscription declares he has "made the way of Nana," which was her usual name at Babylon.

10. The reform of Josiah was directed against the Egyptian cultus, it must appear, when we find that he alters the religious ideals of his father Amon, that his mother was daughter of °Har-Uz or "Hor-us,"† while a particular aversion is shown for Tophet, which in Egyptian was the secret place of Osiris, and for Beth-El where Ierebo-Aam had long before established the Apis bull as the symbol of Deity. It was even claimed that Josiah was the subject of prophecy some centuries before (1 K. 13:2), and that he would abolish the Egyptian rites and symbols, for the feast of Iereba-

---

\* To render Sathar-ah "destroyed" is a solitary departure from the meaning of the word often used, meaning "veiled," "concealed," "hid."

† Compare Joel's (4:14) valley of the °Haruz, where Hamon-im or "multitudes" are to be judged, doubtless the Haman of the Pur-ius; and °Har-uz is here seen to be (v. 12) a translation of Jeho-Sephat or "Jehovah the Judge."

Aam was in the eighth month, which was the month <sup>k</sup>Hoak in Egypt, which was replete with the solemnities of Osiris. The attack of Josiah on Pharaoh Necho at Megiddo was more probably instigated by religious fanaticism than by political policy; and this view is supported as well by his previous intolerance as by his subsequent canonization by the Jahvists. This sect probably now took its rise, led, it must seem, by Jerem-Jah, whose daughter Josiah married. Howbeit, the death as well as the defeat of Josiah made of him a saint when they were connected with his persecution of other sects, and he was apotheosized (2 K. 23:25; 2 Chron. 35:24-25).

His words when wounded fatally are told by the later Chronicler (35:23), "Ha-Aabira-uni, for me wounded sorely," literally "the Pass-over of me," or "mine the Pass-over," are curiously connected with the Pa-sa'h observance (2 K. 23:21-23), which probably originated as a national ceremony from the occasion of his death, for it is also to be noted that Pharaoh, who is probably Ne<sup>k</sup>het or "strong" in Egyptian is called the "lame" in the Syriac and Arabic versions, which may be explained by the words Nechah and Pa-Sa<sup>h</sup> (2 Sam. 4:4), both

rendered "lame," applied to Mephi-Besh-eth, or "Memphis-shame:" while the father of Josiah's mother Ie-Did-ah or David-ah was Aad-Iah, and Aad also means "to pass-over," so that it is easy to see how Ie-Petha<sup>h</sup> was son of Gile-Aad, for Peta<sup>h</sup> was the lame Vulcan of Memphis; and, in any case, "Josiah" or I-oshu-Jahu seems to mark a departure or separation from an old cultus to a new one, which latter finally won. "The mourning of Ha-Dad Rimm-on in the valley of Megiddon" (Zech. 12:11) refers to the defeat and death of Josiah, but it seems less probable that Ha-Dad Rim-on is Josiah than that it is a name of Je-Rem-Jah (2 Chron. 35:25), since the double m in Rimmon is only the usual duplicate in Hebrew words, and Je-Did-ah the daughter of Je-Rem-Jah is a form of ha-Dad; nor is it necessary to say that Raman-u in Euphratic religion was an aspect of Merodach and mate of Ishetar. The origin of Pass-over is accredited to the flight from Egypt, which was conducted by Mosh-eh, and Mosh means "withdraw," "draw-out," and so I-Oshi-Jahu may be the same name, as any Hebraist would readily admit. The 12th Exodus implies that the observance bore a martial hue, though based on the popular conceit of a de-

scent of a soul or a hero into Hades and a successful resurrection or return.

11. The Egyptian party proved stronger than Jerem-Jah. They protested that when they served Malech-eth Shema-im, rendered "Queen of Heaven," they had abundance, and suffered no evil, for that they did as their ancestors had done (Jere. 44:18); though they recognized Jehoah the god of Jerem-Jah (42:2-3) as worthy of deference. The prophet tells them that Jehoah repents of the evil he has done them (v. 10), and orders their return, and that if they disobey the command to go back to Judea none of them shall go back save those who have escaped (44:14), and so none save Je-Hoshu-Aa did return, and Chaleb the Kain-i (Num. 14:30). The fugitives are said to have mainly gone to a place which receives from the writer the name Ta<sup>c</sup>hepa-Ne<sup>c</sup>hes, reverse of Sa<sup>c</sup>Hen-Pa<sup>c</sup>hat or "Sister-of-the-Lion-Queen," evidently "Bu-Bastes" or "house of Bas-t," as she was called Pe<sup>c</sup>hat by the Egyptians, and yet Ta<sup>c</sup>Hapi-Ne<sup>c</sup>has is "Dark-Land-of-the-Nile."

12. The Isaiah devotes its chapters 30 and 31 to more elegant remonstrances against the migration, calling Egypt itself Ra<sup>c</sup>hab, metaphorical of Bera<sup>c</sup>h or "fugitive," and explaining perhaps the Hebrew name for it as "land of

Zar-ah" (30:6), and assuring the fugitives that Jehoah will Pa-Sea<sup>h</sup> Jerushalem and its escaped ones (31:5; compare ia-Aabor in v. 9); Pa-Sa<sup>h</sup> never being used in this ordinary verbal sense; and so in 33:23 Pa-Sa<sup>h</sup>-im is rendered "the lame," preceded (v. 21) by the statement that Jerushalem shall be "a place of Jeor-im (Jeor or "Nile") Ra<sup>h</sup>hab-i, which no ship shall ia-Aaber-ani," and this seems a reference in derision of the purchase of her peace by Egypt from the Scyth-ians or Sak-æ (Herod. 1:104-106), the "goat-like" people\* in v. 19, who destroyed Assyria in the reign of Josiah, but who "passed-over" Jerushalem; a fact sufficient to have originated the Pass-over (comp. 2 K. 23:21-23), or to have lent historic interest to the old Spring festival; but "Pa-Sa<sup>h</sup>-in they Bazez Baz" (Isaiah 33:23), rendered "the lame took the prey," probably refers to the Aabera-im or "Hebrews" as plundering the Bez-like Sak-æ, making Pa-Sa<sup>h</sup>-im the name by which the Egyptians knew the Aabera-im, or perhaps their secret name; and in any case, the Exodus (12:36) follows by having as part of the history of

---

\* No-Aaz evidently should be Cho-Aaz or "goat-like," or hairy, bearded.

Pa-Sa<sup>h</sup> that the Aabera-im spoiled Mi-Zera-im.

13. Allegorizing the supposed sojourn of these fugitives in Egypt, it is alleged that Ia-Aakob and his family went thither; Iakeb in Egyptian meaning "weeper," and this fits in with the weeping of Ra<sup>h</sup>el at Ram-ah, of which the Jeremiah (31:15) had spoken, for in Egyptian the word Remi also means "weeping," and it is therefore represented that it is her sons that are first taken to Mi-Zera-im; described (30:7) as "the time of the Zar-ah of Ia-Aakob," who is also made to lament the fate of these sons as thus foretold (Gen. 37:35; 43:14). Each was an old divine concept of Chanaan; Ra<sup>h</sup>el in Arabic meaning to "stray" like a sheep, and the tribal father I-Sera-El probably altered to suit the Egyptian word. Even the mighty David of the later-written history is promised or predicted for the fugitives (Jere. 30:9) when Jehoah shall save them out of Mi-Zera-im. There is a promise (44:28) that a remnant shall escape <sup>c</sup>Horeb, and return, which does not accord with the prosperous glimpse of them we have in perhaps an interpolation of the Isaiah (19:17-18), but the cry La-<sup>c</sup>Haz or "oppression" (v. 20; Ex. 3:9) is to come by reason of their

“task-masters” or Ne-Gesh-i, which Ne-Gesh by metathesis becomes Gosh-en, but seems the Negas or “King” of the Ethiopic, and perhaps Goshen means land of the King. Egypt is to be frightfully punished, says, not only the Jeremiah and the Isaiah, but the Ezekiel, yet not for aught done against the Israelites, and perhaps for sheltering those who fled from the Chaldeans, as Nebu-Chadnezzar is to depopulate it for forty years (Ezek. 29:11), and the plagues invoked by Mosheh doubtless represent these prophecies.

14. The 600,000 men, besides women and children and many cattle, escaped by night, at the prayer of the inhabitants. The picture of their oppression was thus far too feeble for the fierce followers of Jerem-Jah and Æzerae. The punishment of the deserters was insufficient. They must go into the Ma-Debar for that forty years the Ezekiel had said Egypt should be depopulated, for this Ma-Debar or “from-Speaking” was a process of purgation or atonement, which the forty days of Jesus in the Ma-Debar and the two years of Paul in Arabia represent, and is a species of living-death upon which religious mysteries are yet built.

15. The Aareb Rab or “mixed multi-



tude"\* that went-up with Bene-Israel (Ex. 12:28) is the Rab of the Isaiah (19:20), rendered "great-one," also the Aareb of the Jeremiah (25:20-24) and the Ezekiel (30:5); but Aareb Rab can mean "desert chief," "dark chief," the Greek word Ereb-os, as in Hebrew Aareb means "evening," in Ethiopic the Sunset; hence we may be certain the words do not mean "mingled multitude," but some protecting power. The town the fugitives first left was Raa-Meses, which in Egyptian means the "Sun-of-Evening"; and they first reached Such-oth, which means in Hebrew a "thicket," a "covering," and in Greek Sek-ot means "dark," though the Mystic-os Sek-os or "mystic cell" in the Eleusinian Mysteries of De-Meter will here be remembered; while in Hebrew the word Sebach is the "thicket" that caught A-Besh-alom, and caught the ram that was substituted for I-Za'hak, and the Shebaz that seized Sha-Aul (2 Sam. 1:9), for in Egypt Sebek is the crocodile-god, son of Nit or Neith, particular aspect of Deity at Nubti or Ombos, and at Shed-at or Ar-Sin-oe; and Shed-at means "concealed" in Egyptian, as does the hieroglyph crocodile, also "to spy,"

---

\* The Aseph-Suph of Num. 11:4 may be rendered the "carried-off."

“destruction”; and the crocodile was called Em Sa’h, the Souch-os of Strabo (17:1:38); the terror-goddess Ta-Ur or Shep-ut often wearing the figure of a crocodile. Sebek was also solar, and Sebek-Raa seems the Sun of the abyss or Under-world. The connection of Such-oth with the hidden realm is also demonstrated by the feast of “tabernacles” in autumn when the Sun is departing, and thus connects with the Sek-et barge wherein the “Sun-of-Evening,” Raa-Meses, entered the invisible land; and this boat is also called Sekar and °Hen-nu; so that in assimilating Jerem-Jah to Osir-is (Jere. 37:15) it is said the princes smote him and “gave him his Aoth a house of the Asur of house of Jonathan, for they made it a house to Chel-a”; Aoth meaning “sign,” and (v. 16) “for he came to the house of the Bor and to the °Hannu-ioth” or “cabins”; all which clearly refers to the funeral Bar-is and °Hennu barge. After this Jeremiah was taken to the °Hezer of the Ma-Tar-ah, rendered “house of the guard,” and subsequently sent in cords to the Bor of Malach-Jahu, where was no water, only Tit or “mire,” &c.; but this is here probably a contemptuous use of the word.

16. Now, at Such-oth, the consecration of

the first-born was declared to be an Aoth or "sign" on the hand and a Tot-Poth or "front-let," Greek "phylaktery" (Ex. 13:16), which latter is said to be the band wound above the eyes upon which was written sentences from the Tor-ah, and worn at prayers; but in Egyptian Tut or Dut was a "handmaid" in the sacred rites, and one of these with a band about her head stood at the front of the "cabin" on the barge of the dead, and a similarly attired one at the other end, called the great Ter-et and the little Ter-et (comp. "house of the Ma-Ter-ah" or "guard" of Jeremiah), while Tat-et or Tad-et was a conspicuous name of the goddess at "Busiris" or the "house of Asar-is" of Tatu or Daddu, and closely connected with functions for the dead; besides which the Tat or Dad or symbol of Asar-is, and the Ta (a knot or tie of some sort) or amulet of Isis were placed in doubles alternately on the Bar-is; hence this Tut-u or Tot-Peth or Tit or Ter-et or Ma-Tar-ab may all be considered in the Greek word Phylak-Ter or "guard," "watcher," which seems to connect with the famous Palakid-es of Amen-Raa at Thebes, the Egyptian Kerem-et-u, whence perhaps the Hebrew word <sup>c</sup>Herem or "devoted," the English "harem," "hermit," for

there were holy women shut-up to the god, and who watched or were watched; hence Zachar or "memorial" was a "male" sign and the Tot-Peth or "frontlet" was a female sign (Ex. 13:9,16), like the Dat and the Ta (comp. Pethah, Isaiah 3:17), as on the Egyptian "boat" or Baris of the dead; so that this account of Jerem-Jah implies that he went into and returned from the Bor or "pit" (Baris) of the dead, or the <sup>c</sup>Hennu barge of the Sun, and the former bore phallic emblems, doubtless respected by Hebrews as well as by Egyptians and Greeks.

17. It was after they left Such-oth that the Bene-Israel "encamped" or ia-<sup>c</sup>Han in Ae-Tham, and Tem in Egyptian is the Sun-set god. It is now that the two Aam-Ud-i or "pillars" appear, and Jehoah in them to Ne<sup>c</sup>h-oth or "lead" them the way, usually "comfort," "rest," "repent," but the Egyptian of Ne<sup>c</sup>h is "to entreat." Then the fugitives encamped before Pi ha-<sup>c</sup>Hir-oth or "Mouth of the Caves," between Mi-Gedol or "great-water" and the sea; before Ba-Aal Zephon, &c.; Zephon or the "North," with which the Jeremiah (6:22; 10:22, &c.; Isaiah 41:25) so often threatens the Egyptian faction; and so the child Moshel was Zephan (Ex. 2:2); and

Ba-Aal Zephon is here an apparent protector or avenger as in the Jeremiah, which plainly refers to Chaldea (3:18, &c.) in these threats; while scholars agree that Zephon is the Greek Typhon, a name by which they refer to the evil Deity, the foe Set of the Egyptians. Pharaoh, however, is made to say of Bene Israel, "they are weepers in the land, Sagar upon them the Made-Bar" (Ex. 14:3), as if they were lost souls who could not pass over, while Sager and the Sekar or "shut-up" barge of the Egyptians are the same. To save from the Ma-Zera-im the guide angel and the front Aam-Ud got in the rear, but the sea had to be cloven before the passage could be effected, and this was done "in the wind of Kadin Aaz-ah," which as "east strong wind" recalls the Seair-ah or "whirlwind" of the vanishing Eli-Jahu, Jonah's Seair or "tempest," especially as Kadim Aaz-ah means "ancient she-goat"; so that we have here the oryx-barge which symbolised Seair or "tempest"; while the pursuing horses and chariots are the same as at the ascension of Eli-Jahu, who had also to pass-over in 'Horeb-ah, rendered "dry land," while "in 'Horeb-ah" and "in Ia-Bash-ah" (Ex. 14:21, 22) are both used at the Red Sea. So, when David fled it was first to Ba-<sup>c</sup>Hur-im or "in

the Caves," the same as Pi the 'Hir-oth, but was advised to lodge that night in the Aaber-oth of the Madebar, and also Aabor "te-Aabor" (2 Sam. 16:5; 17:16), which probably means that he should pass-over in the "barges" of the Madebar, and also had permission to pass-over; hence he went to Ma-<sup>c</sup>Hena-im-ah, which is a feminine form of <sup>c</sup>Hennu or Ma-<sup>c</sup>Hen-nu\* the divine barge of the Sun, the "cabins" of Jeremiah; and David came back in the Aaber-ah (19:18), which seems the same. And so Ja-Aakob arose from <sup>c</sup>Haur-an or "caves," and, pursued by Laban, reached Ma-<sup>c</sup>Hena-im in safety, for Gale-Aad, where he left his pursuer, also means in Hebrew the "great-pass-over"; yet a further account says that in Ma-<sup>c</sup>Han-eh (Gen. 32:22) and during the night he Aaber all his family and goods, and when alone on the Ia-Bok he Ie-Bek or "wrestled" with a man, which is nearly the same word as the I-Bek-aa or "cloven" waters of the sea (Ex. 14:21); but when Ja-Aakob arrives at Such-oth it is Æs-Av who has gone "to his way of Seair-ah," while in the cases of Eli-Jahu

---

\* Ma<sup>c</sup>hen was an Egyptian word for a large serpent, and, as David and Ja-Aakob and the house of Sha-Aul all fled to Ma<sup>c</sup>hena-im, it may seem that this word corresponds with Pa-Ran or "the Ran-u" serpent-angel of the Egyptians, and refuge of David and Ha-Dad and I-Shem-aa-El.

and Jonah it is the Seair-ah, rendered "wirl-wind" and "tempest," which causes them to disappear, the one into Heaven, the other into the recesses of the Seph-in-ah, and then into Iom or "sea"; and if Seph-in-ah is "Spain" or Aaber-ia ("Iberia"), as the "hidden" or Saph-un (Deut. 33:19; not "preserved," v. 21), we may have the "Red Sea" or Iom Suph and the Aaber or "pass-over" of it as the figurative passage to Amenti or the "West," the "hidden" world; for Such-oth and Zaphon and Saph or Saph-in,\* &c., evidence the hidden and mysterious.

18. The 'Hom-ah or "wall" of the water on each hand when the passage was made is the Egyptian for "wife" or "woman," and seems to serve in place of Aamm-Ud or "pillar," and respond to the Aamm-od or "stood" at the Aaber of Jordan (Josh. 3:16) and to the "ceased" or Aamm-od when Jonah (1:5) was cast into the sea; though 'Hom-ah also means "shut-up" in Egyptian; and so Ja-Aakob had two wives at his famous Aaber (Gen. 32:23), for Isis and Nephtys, or some aspect of them like the Ter-et women or the Kerem-et of Amen-Raa, always guarded the bier; and so

---

\*The Egyptian name Zaphen-ath Pa-Aneah, perhaps "bread of life," given Jo-Seph, probably refers to the Zef or Zeph, "divine food," of the Egyptians.



this 'Hom-ah on each side at the Iom Suph may be referred even in Hebrew to 'Ham or "father-in-law" and 'Ham-oth or "mother-in-law," as Judah to Tamar and Naa-Am-i to Ruth.

19. They were now in the Ma-Debar or "from-speech"; perhaps the Egyptian Mede-Bar or "new-speech." The Hebrew meaning seems better, as "silence" was not observed, and the persistent "murmuring" or Lun seems to have been the cause of their curse. Lun, however, is often rendered "to tarry," "to lodge," "to abide"; hence Elon is rendered "tree" as a shade. But in Chaldaic Ilan-i is the plural "gods," and it is possible that the transition had rendered these people "divine" in their own conceit, or rather it was necessary to the allegory, since they received celestial food and miraculous waters, and could quarrel with Jehoah. The Egyptian idea was that the unforgiven in the Shades ate dust, thus creating thirst, but the blessed hoped for and perhaps received cakes and ale, and the gods ate Zepha-u. The Hosea (13:5) calls the Madebar "the land of Tal-Aub-eth," perhaps "roving-demon," but the spirits who refreshed David at Ma-'Hana-im-ah said (2 Sam. 17:29) "the people are hungry and weary and thirsty

in the Madebar," for there Shobi seems the U-Sheb-ti or servant of the deceased as the Egyptians called the figure they placed in the grave with the dead; Machir is of Lo Debar or "no speech," Bar-Zill-ai means "prison-of-the-departed," while Chimeham or the "pallid" seems a word for Egypt supplied by the Jeremiah (41:17), perhaps its plural or Chem-ah-im.\*

20. Bene-Israel met no friends in the Ma-Debar save Ie-Thero the "law," who was of Midi-an, which may mean that he was Med-ah or "tall," a giant. The first fight was at Reph-Id-im with Aamal-Ek, and Reph-Id-im means "giant-hands," and Aamal is "sorrowful-toiler," hence the same as Ia-Bez or Zeb-ai (1 Chron. 4:9-10) or Bes, and of course of the family of Æsav as the word Ek or Eko is Arabic for "goat," which implies the Satyr aspect of the super-human,† and with Æsav and Aamal-Ek and A-Gag and Haman the Agag-i we have the more usual names of the supplanted Deity of the land, with whom was

---

\* The story of David's "pass-over" or Aaber into and return from the Ma-Debar or Hades, in fact the entire story of the revolt of A-Besh-Alom or the "shameful youth," is shrewdly left out by the later Chronicler.

† Another explanation of the name Aamelek is herein given, as Aam is "people" and Alek is rendered "horse-leech;" hence "blood-sucker people."

war with Jehoah "from generation to generation" (Ex. 17:16); yet this concept was always a giant in size or strength as his bed as Aogat Rab-ah, or his high gallows as Haman, or his skull as Gol-Iath or Gol-Gotha, &c., seem to testify, while as Shimesh-on, Sha-Aul, Bo-Aaz, and perhaps Je-Petha<sup>h</sup>, and others, he was the militant aspect of good. The Egyptian Dua-t or night-world of the Sun and of the soul was frequented by forms of Aa-Pep or "giant," who had many shapes and more numerous names, and he was the foe of Raa; while as Set or Sute<sup>h</sup> (Zadok), Ba-Aal or "Baal," &c., he was the foe of the man-god Asar or "Osiris" and the Osiri-ised or "blessed"; and the word Set in Egyptian means "mountain," "desert," and the jackal-looking beast Sha which symbolised Set or violence also was the demonstrative of the name "Baal" in Egypt, for this Canaanite god had at least one temple in the Delta, and was considered by the Egyptians as a war-god.

21. This victory over Aamal-Ek was near Sin-Ai. Maafek\* was the name of the penin-

---

\* Ma-Afek may have given name to Aphek near Sidon, where stood a famous shrine of Aphrodite, that is, Hathor, and the Aphek where the Philistines encamped before they took the Aron from the sons of Æl-i, and before they killed Sha-Aul, for Hathor was the Sun-set goddess.

sular we call Sin-Ai, and in the quarries there the Egyptians made their criminals and captives toil. The great mother was the feminine of Deity there under the famous name "Hathor" or 'Het-<sup>c</sup>Hor; and Ta-Sen or "the sister," a name of the great mother, may give us Sin-Ai or "great sister," as the word means in Egyptian. Ta-Ur-et or "the mighty" was that fierce phase of Isis-Hathor which is presented with a sow or hippopotamus or crocodile head, and I think she was the goddess Thuro or Tha-Ur-o of the Phœnicians, rendered "law"; hence Ie-Thero came with Zipporah the wife of Mosheh to the 'Han-ah or "camp" at the mountain of the Elohim (Ex. 18:5), called 'Horeb-ah (3:1), which 'Horeb means in Hebrew a "knife" or "sword" as well as "dry-ground," and Ta-Ur-et is often pictured with a "knife" or "sword;" in the Egyptian tongue Dema (or Tema) and Mades; and Sin-Ai and 'Horeb-ah are considered identical. So, after the visit of Ie-Thero, there began the delivery of the 'Thor-ah or "law," "written in the Ae-Ziba-Aa of Elohim" (31:18; comp. 34:27-28). This delivery was attended with scenic terrors, unlike those intimated by Apuleius when initiated into the Mysteries of Isis, yet alike a theophany, but scarcely equal to the

parallel experience of Eli-Jahu at "the mountain of the Elohim of 'Horeb" (1 K. 19:8, &c.); and this other fugitive murderer was also fed with angel food which strengthened him the usual forty days. It seems consistent that 'Horeb should mean "dry," and still more "sword," when associated with the bloody antecedent in both the cases of Mosheh and Eli-Jahu, but when it is remembered as the place where these fugitives and the fugitive Bene Israel took sanctuary we may reverse the letters of the word and read 'Horeb as Bero'h or "fugitive," as Jonah a "Beroa'h for Tarshish" (1:3). And so 'Hes-ah and Aoz or Ma-'Hes-ah and Ma-Aoz (Joel 4:16), "refuge" and "stronghold," both "fugitive" or "to flee," seem names of 'Hes or As, "Isis," for "decision" or 'Haruz, that is "Horus," is just spoken of (v. 14), and Egypt just after (v. 19); and the protecting mother is to be supplanted by Jehoah, which tends to show that 'Horeb-ah, as Bero'h is a name that also refers to the "great sister" or Sin-Ai of Osiris.

22. At the supposed time of this flight the Egyptians were certainly occupying the Sinai peninsular, they have many inscriptions there, and of course had temples; nor is it un-

reasonable to suppose the criminals who worked there in the quarries had a right of sanctuary in these temples, or in some one dedicated to the goddess in her aspect of Ta-Ur or Sheput, as compare Shepot or "judge" (Joel 4:12),\* and as at Kadesh or Ain Mi-Shepat. The Egyptians seem to recognize Bes and Set as the mate of Ta-Ur-t, and in them we surely have Malech Aar-eth or the "skin king," perhaps here represented by Ie-Thero, called also Reau-El, and son of the hairy Æsav. Howbeit, at Sin-ai or °Horeb-ah, "Mosheh went up to the God, and called to him" (Ex. 19:3), which indicates that this mountain was noted for its particular Deity, and that its rocky grandeur typified him, as it did Set or "mountain."

23. This Deity was adopted by Bene Israel; and Mosheh built an altar below the mountain, and sent youths and offered them up for Aol-oth,† and oxen for a peace offer-

\* The Arabs call Sin-ai Mountain of the Tur or "law." Is it a mere imitation that in his He-Gir-a or "the flight" from Mekka to Medina Mo°hammed hides himself for three days in a cave of Mount Thur? In Hebrew Ha-Gar is rather "the immigrant" than "fugitive," "flight;" comp. "in the Ger-uth" of Chimee-v-Ham (Jere. 41:17). In Ba-°Hur-im or "in Caves" David was stoned by Shem-Aei ben-Gera, the same as I-Shem-Ae-El son of Ha-Gar who mocked at I-Za°hak. Pa-Sa°h in Egyptian means "the flight," "the runner."

† Aol means a suckling child, but I-Petha°h's Aol-oth (Judges 11:31) was not.

ing; and he sprinkled half the blood on the altar, and half on the people from the basins, as pleasing to the war God they were making a contract with; and that the Na-Aare-i or "young-men" were Aol-oth or sacred sacrifices (Ex. 24:5), and not officiating priests, is clear. Such bloody rite was appeasing to Jehoah, as when Noa<sup>h</sup> offered the like (Gen. 8:20-21), so he showed himself to the chiefs and seventy elders, probably the supposed seventy of the Septuagint, and they saw Jehoah eat and drink (Ex. 24:11). He had under his feet "like a work of the tile of the Sephir" or "book," that is, the Sepher of Covenant (v. 7), written on a Leban-ath or "white tile," and like the Aezem or "body" of the Heaven for clearness (v. 10); and he then told Mosheh to come up and he would give him the Lu<sup>h</sup>-oth of the stone and the Tor-ah and the commandment, "which me written to those of the Hor-oth" or "the mountaineers" (v. 12) or Hor-ites; and this Lu<sup>h</sup>-oth, rendered "tablets" from their La<sup>h</sup> or "shining" surface, are the Leban-ath or "whitish-tile" of the book or scribe. That he had written these for the Hor-oth (usually feminine plural) may connect with A-Har-on and his death at "Mount" <sup>c</sup>Hor; but the Syrians did speak of the god of



Iserael as god of the Har-im (1 K. 20:23). At the first meeting of Mosheh with Deity at 'Horeb-ah he had called himself Ehieh, sounding as the Egyptian Au-a or "I am," and the words are demonstrated by the human figure in Egyptian; but the name he usually gives himself is Iehoah, probably in Egyptian Iu-Uaa or the "Coming-One." It can not well be gainsaid, however, that the name and locality 'Horeb, whether as "sword" or "drouth," or as reverse of Bero'h or "fugitive," bore some significance in this story of these fugitives.

## SECTION IV

I. From the standpoint of religious mysticism, then common in Egypt and Greece, the Aabera-*im* were now initiates; the thunder, the lightning, the smoke, the Chebed or "glory," the blare of the trumpet, the voice out of the thick cloud, the earthquake, and Jehoah descending on the mountain in fire, being followed by the lectures or statutes to be observed. The subsequent trials of forty years, attended still by thirst, by famine, and by strife with ogres and giants, are used to Nes or "prove," "tempt," the novitiate, whose constant I-Lun-i or "murmurings" suggest local "deities," or the Ilan-i, as the Chaldeans called the 'gods.' A "shrine" or Mish-Chan and a "coffin" or Aron were made after the scene at Sin-ai, and borne with them as the cell of the Deity whom they wished to keep among them. This statement may explain the meaning of the word °Hor-eb, as the °Her-°Heb of the Egyptians was the "face-festival," when the image was brought out of the shrine and borne in procession; hence a sort of theo-phany for

the people, as was the case at °Hor-eb, as thus told, and with Eli-Jahu at the same place.\* This view seems confirmed by the arrival of Bene Israel at Kadesh B-Aren-Aa or the "holy in-the-great-Aron" or "ark," also called (Num. 13:26) Pa-Ran Kadesh or "the vessel sacred" if we allow the Egyptian word Aaren, the Latin Urna or "urn," which Apuleius (11) says was carried in the procession of Isis, overlain by an "asp" or Aaraa; but this "ineffable symbol" was preceded by a chest containing the sacred utensils, he says, which probably represented the Mish-Chan, which in the temple became the Kadesh Kadesh-ah or "holy of holies," the classic Adytos or Adytum, which sounds like the Aron of the Aad-uth (Ex. 25:22).

2. This Kadesh is also called Ain Mi-Shep-at (Gen. 14:7), which in Hebrew is "Eye of the Judge"; but Shepu-t is a name of the goddess Ta-Ur, with whom we may identify Miriam, as she died there, and who is probably the same as Naa-Am-i or Mara of Beth Le°h-

---

\* Un °Her °Heb or "show face festival" seems the same as the Aaber or "procession" of Merodach of the Babylonian records. The Aabera-im or "Hebrews" were perhaps those who on such occasions bore the sacred "boat" or Aaber-ah, which seems the shrine of the Sun-god. (See Apuleius. Isaiah 46: 7).

em, but who must reasonably be identified with the Moon-goddess Kadesh of the Egyptian inscriptions, to them a foreigner, and also called Ken-at, perhaps from the Hebrew word Chun, as she holds in one hand the perforated "cake" or Chun (Jere. 44:19), a generative symbol, whence the Latin word Cunn-us or "secret," and so the votaries of Iehoah changed Kadesh from "holy" to Kadesh and Kadesh-ah, rendered "sodomite" and "harlot;,"\* but she was the great Nature-Mother, known to the Israelites as Ta-Mar the Kadesh-ah or "harlot" who seduced Jehudah, the Aash-Tor-eth whom Shelomeh "went after," the De-Lil-ah and Ruth who ensnared Shimesh-on and Bo-Aaz, the Ma-She<sup>c</sup>hith of the Mount Olives, and the Epherath-ah or Aphrodite of the Judean hills and Greece, &c.; in fact Ta-Mar or Miri-am means "beloved" in Egyptian, and was a name especially applied to Se<sup>k</sup>het of Memphis, whose name means the "powerful."

3. Thus the arrival at Kadesh or Mi-Shephat seems in the allegoric Exodus a place of

---

\*The earlier Egyptian drawings of her, says Budge, present Kadesh nude, but the later ones with "tights," with the head-dress of Hathor, and standing on a lion between the Egyptian god Min or <sup>k</sup>Hem and the Arab god Reshepu of the gazelle frontlet of Set, thus demonstrating that she was both Egyptian and foreign.

protection and judgment, and responds to the Ta<sup>h</sup>ap-One<sup>h</sup>-Es of the Jeremiah (43:7 &c.), by reverse Se<sup>h</sup>ena-Pa<sup>k</sup>hat or "Daughter-of-the-Cat-queen"; <sup>h</sup>En-at meaning "queen"; and this connection is shown (I K. 11: 17-20) when a solar fugitive goes to Pa-Ran and to Ta<sup>h</sup>ap-Enes the Geber-ah, that is, Sene-Pa<sup>k</sup>hat or "Sister of the Cat"-goddess or lion-goddess;\* and so A-Besh-alom's corpse "was cast in the forest to the great Pe<sup>h</sup>ath," for a den of lions perhaps is figurative of the "Pit"; often She<sup>h</sup>-ath and Sheol and Bor; but She<sup>k</sup>h-ath is the lion-goddess wife of Pata<sup>h</sup> of Memphis, and the Ta<sup>h</sup>ash skins, rendered "seal" skins, over the Aron and Misha-Chan seem a mere reverse of this name of the lion-goddess, who was, like Ta-Ur or Shepu-t, a destructive aspect of Hathor. The two seem to meet in the case put by the Jeremiah (43:10) who says Nebu-Chadnezzar will extend over the stones at Ta<sup>h</sup>ap-An<sup>h</sup>-Es his Shepe-Rir, for Rer or Rer-et is a frequent name of Shepu-t or Ta-Ur-t. The word Sheol, often rendered "pit,"

---

\* Pe<sup>k</sup>h-et was the *Speos Artemidos* of the Greeks, and in upper-Egypt. The goddess was called for the town or the town for her. She was called "Neb-t of Sep-id" or "lady of the star Sirius," thus an aspect of Isis, and of the fecund inundation.

may be reverse of Laish or "lion," and so the King Shaaul. In Egyptian myth the lion was solar; under the name Akel the lion guarded each opening of the tunnel which at night the Sun passed through; and the <sup>c</sup>Henek or "funeral-couch" has the head and feet and tail of the "lion"; its name Man, feminine Man-t, thus perhaps connecting with the word Mit or "dead," the Hebrew Muth;\* but a "cat" is also Man and Man-t.

4. Now, when the Bene-Israel had finished the Mish-Chan and put the Aron in it, they set out, "and i-Shechan the cloud in the Made-bar of Pa-Aren" (Num. 10:12), but in v. 33 it is the Aron that goes before them to 'Thur or "seek-out" to them Ma-Nu<sup>c</sup>h-ah. And when the Aron set forward Mosheh would say "rise-up Iehoah," and in the Nu<sup>c</sup>h-ah he said "Shub-ah Iehoah," &c. The real nature of the Aron seems here revealed, however, when (11:1) it is said "the people were like Mith-Aonan-im, Raa in the ears of Iehoah," for which he Ba-Aer-ah them in fire, for Aon is the Sun (Gen. 41:45), and Mith-Aon would

---

\* Achitho-phel is said (2 Sam. 17:23) to have "ia-<sup>c</sup>Hanak and ia--Math," or, as we say, took to his bed or death-bed, and died; not 'Tal-eh or "hanged." The name of <sup>c</sup>Henoah, who "walked the god" (Gen. 5: 22-24), and his son Methu-Shela<sup>c</sup>h or "death sent-away" seem to connect with the <sup>c</sup>Henek.

be the "dead-Sun," as the Annu or "Helio-polis" of Egypt attests, though Aon-an may here imply a "mourner" for it; and when we turn to the historic prelude of the Jeremiah (43:13) we readily find that Beth Shemesh in Egypt, that is, Aon, is to be Sarap in fire while the fugitive Judeans are there, just as they were burnt as Mith-Aonan-im if Ba-Aer-ah and the Sir-ap mean "burn," for they seem Egyptian words. Now we have the story of Aon-an (Gen. 38:9), who "Shi<sup>h</sup>-eth the earth not to give seed to his brother," whose name was Aer, and whose wife Ta-Mar bears a name of Egypt as "land of the Inundation," and which as "the beloved" was a name of Se<sup>h</sup>het the lion-goddess; and this story seems a solar myth applied to the ideas of the Isaiah (19:—20:), for it is Jehudah that gives twins or prosperity to Ta-Mar though thereby put to Buz or "shame"; and these twins perhaps originate in the Isaiah (20:5) as "Cush their Ma-Bet and Ma-Zera-im their Pa-Areth," since Ma-Bet is "corpse" in Ethiopic and Pa-Areth is "the man" in Egyptian; the twin Zera<sup>h</sup>, indeed, being king of Ethiopia (2 Chron. 14:18). When he comes in to Ta-Mar, the "Sun" or Aon-an "destroys" or She<sup>h</sup>hith the ground not to give seed; and that this is the meaning will



be seen in the different version of this same story, called Ruth (1:1), when there was a Ra-Aab or "famine" in the days of Shepat of the Shephat-im; Raa-ab being reverse of Ba-Aar or "burnt" (Num. 11:1) when the people were as Mith-Aon-im; for both Ta-Mar and Ruth are Chel-eth, rendered "daughter-in-law," and Naa-Ami is Mar or "bitter," the Buz or "shamed" Je-Hud-ah is Bo-Aaz, Chili-On the husband of Ruth is Aon-an the husband of Ta-Mar, hence Mith-Aon or "mourner" for the "dead-Sun" who invoked the Ba-Aar or Raa-ab which A-Chel or "devoured." Thus the word Chel in some of its forms is the key of these three stories; Naa-Ami telling Ruth not to make herself known to Bo-Aaz till he Chel-eth to A-Chel or "endeth to eat," and after he had lain down in the extremity of the "cave,"\* and she had Gal-eth (Gal-ah means "captivity") his feet, &c., she is told he would not rest till he had Chel-ah the Debar (3:3, 18). That Jehudah, and Bo-Aaz in less degree as derived from the former, represent

---

\*"Heap-of-corn" is rendered from Aarem-ah, but this usually means "naked," and the correct word is evidently Me-Aar-ah or "cave," which accords with Jehudah's friend 'Hir-ah or "the cave" the Aadullam-i, and with Noah "naked" or Aereveth and the same as the drunken Lot in his Me-Aer-ah or "cave."

the stupid Israelites seduced by the attractions of Egypt, as also Ia-Aakob, seems to me clear from certain texts of the Jeremiah (30:10-11; 46:14-17, 27-28, &c.), which opened the door to the story-teller, who applied the old local and popular mythology in the Jahvist days after the migration to Egypt for fear of the Chaldeans. "They cried there 'Pharaoh king of Egypt is Aon; the Aabur of the refuge,' " or "refuge of the Hebrew," as well as Aon, and with perhaps the Greek meaning of Æon or "eternal"; and this replies to an appeal (46:16) that they return to their Aam-an, and to the land of their birth from before the 'Horeb or "sword" of the Jon-ah or "dove," emblem of Assyria; whereupon Iehoah utters threats for their obduracy, against Egypt, No-Ph, or "city of Phata<sup>c</sup>h," Amon Me-No or "Thebes," &c. Nebu-Chadnezzar is to come, and the 'Horeb will A-Chel-ah or "devour" (v. 14), but Israel will be by Iehoah "saved" or Mosh-aa from afar, and his seed from the land of Shib-Iam or "old-day" or ancient time, thus suggesting as also in v. 26 a former occupancy. "And Ia-Aakob return and rest and be Anan;" nor shall he fear, though Iehoah will Chel-ah all the nations to which he has driven him; but

not make a Chel-ah of Israel, yet I-Ser-eth or "binding" him to Ma-Shepat, &c.

5. Another writer (44:27) declares that all the Judeans in Egypt shall be consumed by 'Horeb and Raa-ab till Chil-oth them, and this seems to apply to the time of 'Hophe-Raa or the "serpent-Sun," while the other applies to the time of his predecessor (by twenty years) Necho or the "strong" (44:30; 46:2). It is difficult to translate the word Chel under these different uses, but in the sense of "closed-up" as in widowhood we may understand that "daughter-in-law" is not correct, while it would answer to "ended," "finished"; and so, 'Ta-Mar and Ruth being aspects of the great Mother, their Aonan or Chil-Ion evidently connect with Shimesh-On as these women with his wife 'Th-Oan-ah or "occasion" (Judges 14:4) whom he sought from the Philistines at 'Timen-ath-ah, the Egyptian 'Ta-Man-u or "Sun-set," called also De-Lil-ah. So, with these indices we may understand the Mith-Aon-im (Num. 11:1) who appear as soon as the Ar-On or Aren. But that these "mourners" should cause "burning" or "famine" when the Aron had been given by Jehoah might create surprise if it were not that this symbol of the

presence of Jehoah in their midst should have had an opposite effect.

6. The incident that follows is that of their Te-Avv Ta-Av-ah, or "fell a-lusting" as it is rendered. In Egyptian the word Af means "flesh," and Tae had the meaning "room" or "house" in both tongues; hence "house of Flesh." But Af has in Egyptian the religious meaning of the corpse of the Sun; the Sun after passing into the Un-seen World. The Af there travels in the Seket-et boat of the afternoon, and we have him as Af-Raa, Af-Tem, Af-Asar, and Asar is called Sem-Af or "form-of-Af." Æs-Av or "Esau" is perhaps Aash-Af or "much-flesh" in Egyptian, and so was a giant as well as the Sun-set god. Le-vi the priest tribe may be "no-flesh," as priests were often prohibited from eating flesh.

7. The legend of the Man or "manna" as found in the Exodus (16:13 &c.) was probably suggested by the Jeremiah (46:16); comp. 48:28). Sword of the Jon-ah shows that "oppressor" and "dove" are the same word. In Egyptian the "ring-dove" is called Man, the common "dove" is called Sulu-t and the "raven" is Sul-u, while in Hebrew "raven" is Aarab and so is "evening." We read that "in

the Aarab went up the Sel-Av. and covered the camp"; Sal-Av, rendered "quails," being in the singular. The later book Numbers, which elaborates this story, also speaks of Sal-Av-im, and has it that they were the flesh that was promised; but that "quail" is the correct rendering has been much disputed. A variant version, that of Eli-Jahu in his hiding, has it that he was fed by Aarab-im or "ravens," and this account may have confused the writer of the Exodus. The use of Sal-Av, and the substance Man as the result of the presence of the Sel-Av, points to "dove" as the correct rendering as tested by the Egyptian. But there was (Jere. 48:28) a kind of Jon-ah that nestled in the holes of the Selaa or "rock," and I suggest, in dissent from all interpreters, that a starving people might eat these <sup>c</sup>Hir-i Jon-im or "cave doves" (2 K. 6:25). The Greek word for it is Cheiro-ptera or "hand-wing"; it is Dak-ai in Egyptian; the Aatal-Aph, perhaps "night-flyer," of the Hebrew (Lev. 11:19), again mentioned (Isaiah 2:20) as living in holes of the Selaa or "rock." So, after the Sel-Av had covered the camp, the next morning "went up the Hatal," and on the ground was "a Dak, a Mi-<sup>c</sup>Hus-Pas, a Dak like Chephor" or "pitch." Mi-<sup>c</sup>Hus-Pas is

rendered "round-thing" without the slightest authority, whereas Ma-<sup>c</sup>Hus or <sup>c</sup>Hes is "to flee," a "refuge," implying a covering, and Pas is an "end" or "extremity," hence a "hand," and so the Chetoneth Pass-im of Joseph was a long cloak that covered his feet and hands, as the wings connect with the feet of the bat. Dak or "small" being "bat" in Egyptian supports this opinion. Chephor, however, rendered "frost," is also a "covering," but as "atonement," "expiation," is the word used for the "lid" of the famous "mercy-seat" or ark, which may have been black like "pitch." This food was not the promised rain of bread (v. 4) save in a satirical sense; but if we take it as the excretions of bats, so frequent in caves, we are to bear in mind (1) that it was a penalty or expiation, like the dust the wicked in Hades were supposed to eat (comp. Gen. 3:14; Isaiah 65:25); (2) that the book of Numbers (14:26:35) puts the penalty of death on the whole adult body of these millions for murmuring, and (11:31-34) even sends a very great plague on them for eating the Sel-Av-im; (3) that the allegory of the Exodus is based on that of a descent into Hell, (4) adapted by the prophet Je-Rem-Jah and others to the migration of the Jews of their time to

Egypt. In the Babylonian epic of the Descent of Ishtar she found Hell a place of darkness, the inhabitants clothed like Nebuchadnezzar in feathers, and with mud and dust as diet. The Egyptian prayers beg that in the Duat they shall eat no filth. The Jeremiah (42:13-22; 44:12-14, &c.) had told the fugitives they would all be consumed in Egypt, and should not return; hence the Man was necessarily a distasteful food. The deposit of a fragment of it in the Aaduth or "testimony," that is, probably, the "ark," though that vessel had not yet been made, might seem evidence that it was to be taken as the reminder of punishment, and at least it was not the food of a living or natural person. Indeed the word Man might connect with Ha-Man, the arch-enemy, the Agag-i, for the Aug-ath or "cake" of Eli-Jahu (1 K. 19:6) is of the Aog or Gog series of words.

8. Whether or not the Man or "manna" can be connected with the "body" or "flesh," the Af of the Egyptian, confused in the Exodus with the Sal-Av, eaten as a memorial of the dead Christ, remains to be suggested. Paul (1 Cor. 11:26) explains the Eucharist as "proclaiming the Lord's death till he comes." The Egyptian writings speak of the bread of eter-



nity, and they placed viands within the shrines or "arks" of their deities, as the Man was placed by the Hebrews in their "ark"; which facts tend to show that Bene-Isra-El in the Ma-Debar and subsisting on such food was conceived of as in a super-natural condition. The Aron or "ark" was clearly symbolic of the dwelling of Deity; his coffin or boat; and the food placed in it attested that he was yet alive or would return to life. To eat it as his Af or "body," as Paul understood Jesus to teach, was to declare faith in the immortality of the man-god; that he was dead or absent, but would return. The Roman Church goes so far as to say that the blessed food is actually the body and blood of Jesus; but the Man or Sal-Av of Bene-Israel, originally perhaps two words for the same thing, was sent down from Heaven "to tempt them walking in my law" (Ex. 16:4); that is, to ascertain if they could subsist on such loathsome food and be steadfast till they came to their earthly Paradise. It is possible that the word A-Man or "faithful," "true," is alluded to by the word Man, and it might seem that the Latin word Salv-us, "to save," and so "Saviour," connects with the Salav that went up. Apart from this, it would seem from the more elaborate and hence later

account of the Numbers, where the Salav is separately eaten, that when Mosheh asked for food Jehoah tells him to fetch seventy old men and officers over them before him, as if these were to be Sal-Av-im or the flesh to be eaten, for it is easily urged from the story of the famished Æs-Av that the "red" or Adam he ate was an Adam or "man"; but, in any case, the seventy or seventy-two old men are the same in number as the seventy-two conspirators who put Osiris in his chest.

9. Another concept may be advanced on this subject. Bene-Israel left Egypt in that Aezem day of the Mez-oth (Ex. 12:17), and the Aezem-oth of Io-Seph (13:19) were carried-off with them. Dying in Mi-Zera-im, they I-<sup>c</sup>Hen-et him, and put him in the Aron, and his burial at Shechem indicates that he was Ba-Aal Berith (Judges 9:4, 46). The <sup>c</sup>Hen-et is evidently the <sup>c</sup>Hennu barge, and the Aron also indicates his solar divinity. Sep or Seph means to "take-away," "carry-off," and the feast of A-Seph was that of Such-oth (Ex. 13:21), when the Sun is going to his tabernacle after fructifying Earth, and doubtless in a Sephin-ah or "ship" of the sleeping Jonah on his way to Hi-Sepan-ia. In Egyptian the Sun as Sept or Sepd was the "pro-

vision" of Deity, while Zefa was the food of the gods. The story says Io-Seph was in Egypt called Zephan-ath Panea<sup>h</sup>, hence after Such-oth the Bene-Israel go to E-Thom or the "end" in Egyptian, but then to Ba-Aal Zephon, that is, the "hid" or "North" Ba-Aal. Aezem is plainly not "bone" but rather "body" of Io-Seph, embalmed or in the 'Hennu barge; hence corresponds with Av and Af-Berith or "covenant" is supposed to be derived from the eating or cutting of bread together; Bar meaning "grain," &c., Bera meaning to "cut," "shape." When Bene Isera-El makes the Berith with the Elohim (Ex. 24:) we have the precedent for the Last Supper; for the elders or nobles are present and they see God eat and drink (v. 11); as the disciples were present when the body and blood of the divine one was eaten as a new Berith; and the God had something under his feet like the Aezem of Heaven, &c., rendered "body"; but it seems, from his not laying his hands on the nobles, and from the statements otherwise, that the children (v. 5) and their blood were the diet that sanctified the Berith. The Aaber or "pass-over" to Molech was perhaps a "Hebrew" he was supposed to eat, and Molech was Bosheth or Ba-Aal (Jere. 3:24; 19:5, &c.).

10. It is likely that the Aezem of Io-Seph, that is, his body in his aspect Sept, the victualler or harvest-god, was symbolically eaten, his blood was likewise drank, for Sept or Sepd is the star Sirius which brought the fertilizing "inundation," the Hebrew Sephia<sup>c</sup>h (Job. 14: 19), which made food, and in which star dwelt Isis, who was called both Sept-et and Zefa. It will be noted that the Man was given in the month Ziv (Ex. 16:1), April-May, which means "brightness," as the Zefa food (Budge says) seems some celestial food made of "light," from Zef-zef "to shed light," while Zef was the eye of Raa and of Horus. The A-Seph Suph (Num. 11:4), perhaps suggested by the Jeremiah (8:13) and Zephaniah (1:2), as "I will consume," is evidently not "mixed multitude," but the thing wanted for 'Te-Av by the Mith-On-im or "murmurers," that is, mourners for the "dead-Sun" (v. 1); and the Aerab Rab that went up (Ex. 12:38) seems also from the Jeremiah (25:20, 24) and the Isaiah (19:20), but the connection is not clear; yet A-Seph Suph and the Aezem of Jo-Seph are to be noted. When his brothers saw Jo-Seph approaching they called him Ba-Aal <sup>c</sup>Helom-oth or the "god of dreams," and conspired to kill him and cast his body into one

of the Bor-oth, which, as near Shechem (Gen. 37:12), perhaps refers to the name Ba-Aal Ber-ith; and they agreed further to say that he had been eaten by an evil beast; and so all that he does in Egypt, from his succeeding the baker and the butler, his prediction of famine and fertility, his accumulation of grain, to his fetching his family to nourish them (Gen. 46: 11, 18, 20), all tends to show that he must be identified with the divine concepts just mentioned, as also that the feast of Aseph (Ex. 23:16) or Such-oth, the Greek O-Socha-phoria, was part of his cultus; while the ark of the Berith (Josh. 3:3, &c.) was probably the ark or barge which contained his Aezem-oth as it contained the Manna, for this latter was given in answer to the Te-Av or "lusting" of the Asaiph-Seph, we are told in the later book (Num. 11:4); nor is it improbable that the miraculous food was considered the flesh or "body," the Aezem, of the god who gave the produce of Earth.

11. But "in the Aareb, in the Aareb-oth of Jeri<sup>h</sup>o, they ate from the Aabur of the land, after the Pass-over, unleavened-bread and Kelu-i, in the Aezem of that day, and the Manna ceased after they had eaten of the Aabur of the land" (Josh. 5:10-12). This is



Taur-t or Shepu-t or Lel-et of the Egyptian Inscriptions; perhaps De-Lil-ah, or Lil-ith, or Besh-eth, or Aash-Tor-eth.

the single instance where Aabur is rendered "corn," though the word is among the most usual in these books, for the difference of the latter vowel amounts to nothing. Probably, as in 2 Sam. 15:28, it should be Aareb, since this would continue the play of words, and also account for the Aereb Rab that went up with them (Ex. 12:38), and who in turn was now eaten; corresponding with the A-Seph-Suph (Num. 11:4), the Sal-Av that in the Aereb went up (Ex. 16:13), the Aezem-oth or "body" of Jo-Seph that was taken up, &c. Aereb as Erebus to the classics, means "west" in Hebrew, and Arab-ia was "west" to Babylonians, as Europe was doubtless to Phœnicians a word for the "west"; hence as the Sun-set or "evening" the Sun-god had Aabur or "passed-over," and so we have Iber-ia or ha-Span-ia; but in all this we have a juncture of the words Aereb and Aeber. For this "west" and "evening" the Egyptians said A-Men-ti and Man-u, and probably Man or "manna" is from one of these words, so that it suggests the supper hour, besides appearing in the night; hence as a meal at fixed festivals, in Autumn especially, such as Such-oth or A-Seph, we might look for the divine food to be eaten. But the Exodus, while begun in the Spring, seems certain-



ly an allegory of a descent into Sheol, doubtless understood by all who were familiar with the Osirian mysteries, and by the early Christian writers who tell us of the Last Supper of Jesus, and celebrates rather the resurrection of dead Nature than the departure of the Sun which animates it; yet it must be borne in memory that in Egypt the Spring is the season of harvest, as the Baa<sup>h</sup> or "inundation" occurs in early Autumn.

12. Incidents are added to the narrative in order to illustrate features of the laws of Æzeraa and the Jahvist hierarchy. The intermarriage with Mo-Ab and consequent worship of the Ba-Aal of Pe-Aor was a particular perversion of the separation from other peoples which Æzeraa sought to establish, as seen in the book which bears his name; so the story of Bile-Aam the son of Be-Aor is to serve the purpose of consecrating Bene-Israel at the hands of the "god of the Aam" or native "peoples" as Bile-Aam thus means in Chaldaic, or "worthless-people" in Hebrew. But the "burning" or Serap serpents, the mountain "Hor or "cave," the place "Horem-ah or "secluded" (to Deity), and Aob-oth or "enemies" (Ezek. 39:27), Aren-On or "ork-of-On," the Amor-i

or "talkers," Ma-Tan-ah or the "giver" (fem.), Na'hali-El or the "brooks" or "possessions-God," Bam-oth or "high-places," &c., end the suggestive list by the arrival at the top of Pi-Seq-ah (Num. 21:); which accords with the outline of the Isaiah (43:19, &c.), and terminates the silent-phase of the soul by the Egyptian word Pi-Sagi or "the tongue," though continued by an account of Si'h-On and the Amor-i or "talkers" of Moab, readily suggested by the 48th of the Jeremiah, which the Numbers (21:28, &c.) freely quotes, but makes the town Si'h-On a person.

13. The book Deuteronomy (32:49; 34:1) has it that, not Bene-Israel, but Mosheh went to the top of Pi-Seg-ah, and speaks of Aai-i Aabar-im (Num. 21:11) or "heaps of the Hebrews" as a mountain, calling it Neb-o as suggested by the Jeremiah (48:1), as Nebie means "prophet" in Hebrew and "lord" in Egyptian, while Nub-ti was a well-known name of Set; but the Ezekiel (39:11) perhaps originated the Gei or "valley" of the Aabera-im or "Hebrews," and has it that Gog and all his Hamon shall be buried there, which burial of giants would of course make a "heap" or a mountain, for Ha-Mon of Egypt (30:10; 31:2; 32:16,

18, 20, 26, 31, 32) seems Gog and his Meshech and Tubal (32:26); and hence in the Exodus story we come next (Num. 21:31-35) to Aog the giant whose bedstead was at Rab-ah because Rab-ah and Ezekiel's Hamon-ah mean the same (Deut. 3:11-17; as also compare Ezek. 39:18). The Exodus follows further the Ezekiel in its later chapters, for the Ezekiel divides the land for the twelve tribes, as in the Joshua, thus showing that the account of the deportation of the ten tribes more than a century before was unknown to Ezekiel or had not occurred, and so impeaching the historic narrative. The Ezekiel (45:21-25) orders only two of the great religious observances, that of Pa-Sa<sup>h</sup> and that of A-Seph or Such-oth, both alike, giving no motive for these Spring and Autumn customs, which in the subsequent Pentateuch are claimed for Jehoah, and wearily elaborated.

14. Thus it is my contention that the prophetic books are the main source and inspiration of the figurative Exodus; and that the motive was to restrain the fugitives or to fetch them back from the land of Zar-ah (Isaiah 30:6) when the Chaldeans destroyed the Egyptian supremacy and Jerushalem; when it was said (Sam. 1:3) of Judah "she dwelleth among

the nations; she finds no rest; all her persecutors overtook her within the Mi-Zera-im." The very miracles of the story attest its utterly unhistoric standing, while the protests of the Jeremiah and the Isaiah against the migration thither will be seen to have laid the foundation for a narrative beside which the human fancy supplies no parallel.

## SECTION V.

1. The name which in English is spelled "Moses," the Greek form, has in Hebrew the three letters M-S<sup>b</sup>-H. The vowel point between the second and third letters gives us Msheh. The statement that Bath-Pharaoh named him Msheh for that she Mesh-ithih him, rendered "drew-out," from the water or Ma-im, is refused by Josephus. He refers the name to the Koptic words Mo and Ushe, "water" and "saved." This is more probable both from the forms of the words, from the Boch-eh or "wept" of the child, as well as that the princess must be supposed to have spoken her own language rather than that of the despised Hebrews. Mush in Hebrew means to "withdraw," and is the word relied on for "draw-out." The play on words, frequent in these Bible narratives, possibly explains his name, for it is said she called his Shem Msh-eh, the reverse being he-Shem or "the Name" (Lev. 24:11), in which case the correct name is concealed. Cicero ("Nat. of Gods," 22) says one of the several Mercury or Hermes was son of

the Nile, and that the Egyptians deemed it criminal to pronounce his name, and by Mercury the scribe-angel Ta<sup>h</sup>ut or "Thoth" is meant.

2. "Thoth" seems the general model for the story of Mosheh. In the judgment scenes the ape or A-Aan, as a type of "Thoth," sits on the "balance" or Ma<sup>k</sup>ha or Masha; hence we have perhaps Pa-Aan or "the Ape" as the classic Pan; and it is "Thoth" who records the guilt or absolution of the soul whose heart is weighed; but A-Nup or "A-Nub-is," whose name suggests Nebo and Nebie or "prophet," usually bears the title Utzaa or Uthaa or "weigher," though the functions of the two angels are somewhat intermingled. Shekel is the usual Hebrew word for "weigh," and probably enters into the name of Ae-Sekul-Api-os or Æsculapius, father of Macha-on, and son of Koron-is or the "crowned," perhaps the "horned" Moon; and Mo<sup>h</sup>u in Egyptian is rendered "crowned." Æsculapius had temples at Gaza and Carthage, the town "Ascalon" or A-Shekel-on was doubtless connected with his cult, and probably also the vale of Asheck-ol where the A-Nub-im or "grapes" were grown. The Greeks recognized the divine scribe Taut of the Phœnicians as Æsculapius; and the

Memphian son of Pata<sup>h</sup>, Ie-em-<sup>c</sup>Hetep, was also so identified, and called by them I-Mouthis, but his name means "Coming-in-Peace," and he was perhaps worshipped at Jeru-Shalem as Shelom-eh, called "Ie-Did-Jah in the Aabur of Jehoah" (2 Sam. 12:25), "beloved of Iehoah in the divine-boat" or Aaber-ah, in which case Dad or "David" would be a phase of Pata<sup>h</sup>, that is, Bes or Ie-Bus, as said already; Shelom meaning "peace" and "to finish"; while the Psalms entitled Ma-Sachil to David and to Kora<sup>h</sup> are in the sense of "wise" advice, perhaps, but may connect with Æ-Sakel-Apios. Nebo, the angel of wisdom in Chaldea, is called "son of the house of Saggil" or Sakkal, which house of Saggil was the great pyramidal temple of Bel-Marduk at Babylon; and from Nebo we may have Nebie or "prophet," and Nob or Nob-ah the "city of priests" (1 Sam. 22:19), while Nebo is a supposed mountain not found by searchers, which is so named doubtless for Msheh; but, as this mountain is also called Pi-Sag-ah, one may see the effort to connect him with both the Chaldean Nebo and the Egyptian "Thoth," who was Pi-Sag-ai or "the Scribe" of the Gods, in their tongue. "Thoth" or Ta<sup>h</sup>hut restored to life young Hor-us when he was Pesa<sup>h</sup> or "stung" to death, and this



perhaps means he restored "light" when Zar or "scorpion" quenched it, "possessing command great of Maa<sup>k</sup>Her-u" or "true-Words," whence he was the Roman Mer-Cur-y, from whose name we have America; but he was in Egypt most usually called Pa-Hab or "the Messenger," and the Hab or "Ibis," which came with the Baa<sup>h</sup> or "inundation," was his most usual symbol; wherefore perhaps the Greek Phœbus or Ph-Oeb, applied to Apollo. But it was Joseph, saluted as Ab-Rech (Gen. 41:43) or "wise" (Re<sup>k</sup>h) "judge" (Ap) who may be meant for Thoth, who was called Ap-Re<sup>h</sup>-u or "judge of the combatants," Horus and Set. Thoth is also called Te<sup>k</sup>h, perhaps the original form of Ta<sup>h</sup>, and Te<sup>k</sup>h means "weight," like the Hebrew Shekel.

3. The Egyptian word Mo<sup>h</sup>u or "crowned" is more probably the Hebrew word Mesia<sup>h</sup> or "anointed." And it may be that Msheh is from the Hebrew word Iesh or Jesh, implying "existence," and usually rendered "is," "there was," and much the same as Haiah or "to be," whence is supposed the name Jehoah; and so (Num. 9:20, 21) Iesh Asher Iheih or "there was that it was" the cloud a few days over the Mish-Chan, meaning "it was so that it was," but reminding us of the Ehieh

Asher Ehieh or "I am that I am"; the Egyptian A-Au or "me am." The two substantive verbs are probably from the Shemite and Egyptian languages respectively, and Iesh passed into the Latin as *Esse*, while it is probable that the Hebrew word for "man," *Aish*, means "being," and that the Akkadian *Ushu-Gallu* means "great-being" in place of its perversion to "ogre." Howbeit, it must seem that, if *Iehoah* is from *Haiah*, and *Msheh* is from *Iesh*, they mean the same in the original signification of the two words. The name of *Jesus* or *Ies-us*, we have pointed out herein, is the Greek form of the name *Ish-ai* or "Jesse," and *Ish-ai* is evidently from this Hebrew word *Iesh* or the Akkadian *Ushu*. *M-Isheh* or "Moses" is a change from *Iesh* that is familiar to Hebraists, as the first syllable *M-* often has no significance to us; so *Mo-Shel* or "ruler" is the *Shal-it* or "ruler" (*Daniel* 5:29), *Mo-ḥamed* and *ḥamed*, *Me-Human* and *Haman*, *Me-Ram* and *Ram*, and frequently; so that *M-Ish-eh* the law-giver and *Ish-ai* or *Jesus* have the same name; meaning the still "existing" or "immortal," like the *Omesha Spentas* or "immortal saints" of the Persians, from whom indeed it is possible that *Æzera* may have derived *Mosheh's* name.

4. The names of the parents of Jesus are made the same as those of Mosheh. The names of the parents of Mosheh are not at first given, for it seems there was a desire to identify him with the royal house. Aa-Meram, however, means the "great" or "Most-High," as Aa in Egyptian and Chaldean as well as Hebrew (Isaiah 11:15) means "great"; and in Hebrew the word Ram or Me-Ram means "high." It was probably designed only in these stories of giants and genii to allude to the huge size of Aa-Meram. In Egyptian the name Aam-Ram would mean a Rom or "man" of the Aam-u, as Aam-u were the nomads of the desert; the Hebrew Aam or "people," which term they applied almost exclusively to those of Israel. The mother, Chebed or Io-Chebed, is rendered "hardened" his heart, "slow" of speech, "honor" thy father, &c., and it is the "glory" of Jehoah. These expressions show to me that Chebad is the Egyptian word <sup>k</sup>Haibit, which was the shadow or ghost, which, besides his soul and double and spirit, each of the dead possessed, and this shade of ghost could go about. It is depicted as black; hence Ai-Chebod was the son of Phi-Ne<sup>c</sup>has or in Egyptian "the black," and of Lal-ath or "night" (rendered "near-to-be-deliv-

ered") who died in child-birth when the Aron or "ark" was captured, and after Æl-i had fallen dead, old and Chebod or "ghostly." The god Tem in Egypt begot the twins Shu and Tefnut, or "light" an "moisture," by union with his <sup>k</sup>Haibit. The Luke (1:32-35), more fully than the Matthew, seizes the meaning of Aa-Meram and Io-Chebed when Gabri-El or "mighty-god" tells Mary "the holy Ghost shall come upon thee, and the Most-High shall overshadow thee." This was also the story in Egypt of Isis, who conceived <sup>c</sup>Har-pa-<sup>c</sup>Harad or "Harpocrates" after the death of Osiris by a ghostly cohabitation with his. That this shadow or dæmon should have "hardened" Pharaoh, cause to be "slow" the tongue of Mosheh, and was the "honor" of the ancestors, accords with the Chebad or "glory" of Jehoah which Aaber or "passed-by" Mosheh, who had been promised that all the Tub or "beauty" should Aaber before him, but was not permitted to see the Chebad; so that this Chebad seems to have gone before Jehoah, as his back was seen, and not to have been a part of his "beauty" (Ex. 33:18-23); Mosheh himself being a Tob or "goodly child." So, a cloud Chebed (19:16), and locusts, flies, hail, murrain, &c. (8:20; 9:3, 18, 24; 10:14); show-

ing that Chebad was something aggrieving or afflicting, though in some of these passages the word "many" or "much" (Num. 20:20; Gen. 50:9, 10; Ex. 12:38) shows quite curiously that Chebad has the same meaning as Amon, Haman, Ma-Mon, that is, "Legion," or the Hamon of Gog or Agag the geni-giant.

5. The floating island in Egypt, mentioned by Herodotus, was called <sup>k</sup>Hebt, but the Greeks called it Chem-is, which, as <sup>k</sup>Hem was the native name of Egypt, proves that this island of <sup>k</sup>Hebt, the birth-place of Horus, gave us the name E-Gypt; and so the ancient town Kopt-os, a form of the word Egypt, is yet called Khemin. This island was in the Papyrus-Swamps, and near the famous town and shrine Per-Uath, which Greeks called Buto; and it was to it that Isis passed over to escape Set, and to nurse and conceal Horus, or to have him nursed by Latona, who seems to be Lel-at or Ta-Ur, the Hebrew Lil-ah or De-Lil-ah; while Per Uath probably gave name to the Python as Uath or Uatz-t was eminently the asp-goddess, otherwise Ran-nu, whence the Aron or "ark" or cradle. But the isle <sup>k</sup>Héb-et, though it seems to have given name to Egypt, the Arab Kib-ti, and was close by the great oracle of Buto (Herod. 2:155), and

was the birth-place of the divine son Horus, usually identified with Apollo, born at Del-os (Te-Lil-os?), yet there is naught to show from Egyptian sources that it connects with the word <sup>k</sup>Haib-it or "shadow," "ghost," but it gave name to Isis as Neb-t <sup>k</sup>Hebet or "lady of <sup>k</sup>Hebet," which might give us Io-Chebed, and thus refer to Mosheh as Horus. This, too, might accord with the Zar or "scorpion" which Pese<sup>h</sup> or "stung" Horus, and with the word Mi-Zera-im or "Egypt" as a Zar or "enemy." To identify with Horus or Apollo might imply that Mosheh meant the "archer," which in Egyptian is Masha.

6. Besides "Horus" or <sup>c</sup>Heru, however, we have the babe Sargon in his boat of reeds and bitumen on the Euphrates, Romulus as an infant adrift on the Tiber, Bacchus and his mother Semele shut up in the Bar-is or "chest" on the sea, &c.; Bacchus being suggested by the infant Mosheh who Boch-ah or "wept" in his Teb-ah or boat; while Dion-Usi-os may seem Adon-Iesh, or words from the Hebrew that connect with M-Ush-eh and Ies-us. The story of Semele and Dionysus (Pausanias, 3:24), shut up by Kadmus in the Baris, gave name to Bras-iæ, a town on the south coast of Greece, convenient to Egyptian and Phœnician

trade, and is important because this Bar-is is the Aa-Ber or "pass-over" boat of the Sun and of the blessed dead from which the Aabera-im or "Hebrews," as well as Iber-ia or "Spain" and the mythical Hyper-ion or Sun-set god, derive their names; so, Ber-oe was nurse of Semele, since a cradle or womb and a nurse are figuratively the same. The Teb-ah of Mosheh and the Teb-eth of Noa<sup>h</sup> mean in Egyptian a "chest," "boat," or "coffin," and the Aron or "ark" is also rendered "coffin" because perhaps the serpent as the symbol of the goddess Ran-nu was depicted on the lid. The allegoric Exodus of the Aabera-im in the Made-Bar may mean, not "wilderness," but "great-boat," from the words Med-oth, as in Ha-Medatha the "giant" father of Haman, and Aa-ber or "ferry-boat" (Num. 13:32; 2 Sam. 19:18), though more probably Made-Bor or "great-pit."

7. Preparatory to the narrative of the birth of Mosheh, we have some account of the rapid birth-rate of the Aabera-im. "And the Bene-Israel they Par" (Ex. 1:7), &c.; hence the word Pur-im, which in Egyptian means to "come-forth." The Egyptians afflicted them by putting over them chiefs of Mes-im, that is superintendents of "births" if we take the word



as Egyptian; so the Israel-i built cities Mis-Chen-oth to Pharaoh; probably not "store," but cities for "child-birth"; similar to the Mish-Chan or "tabernacle" of the Israeli, where the Deity renewed himself. "Afflicted in their Sabel-oth" can be rendered in their "child-bearing." The Mis-Chen-oth cities were Pithom and Ra-Meses; and, while we may understand Per-Thom or "house-of-Tem" the Sun-set god, and Ra-Meses or "Sun-of-Evening" or of "Production," these selected names of the Sun that has passed over may be suggestive of Mosheh as the morning phase of it, usually considered as Horus or <sup>k</sup>Hepera, which latter probably appears as Cheppor or the slain young Sun mourned for in Autumn at "Yom Chippur," and whose symbol of the <sup>k</sup>Hepher or sacred beetle seems to typify re-birth or a new life.

8. The 15th verse begins to speak of the Aibera-im as if written by a different person, but perhaps Aiber was the Sun-set god. Their two mid-wives have appropriate names, Shiper-ah or "dawn" and Pu-ah or "brightness"; but in Egyptian the S<sup>h</sup> and <sup>k</sup>H are so frequently interchanged that the former may be <sup>k</sup>Hepher-ah; while P-U-ah may in Egyptian mean "the U-ah" or "the One," like Je-

Hoah or I-Uaa the "coming One," but the God made to them Batt-im or "daughters," perhaps Tab-im or "arks" or "sarcophagi," not Beith-im or "houses." That the two "mid-wives" or Me-Illad-oth were the famous angels of the birth-chamber and judgment scene, Mes<sup>k</sup>Hen-t and Renen-t, seems clear, though called Hebrew mid-wives, for in the judgment scene, which to the good was a birth into immortality, the cradle or "ark" or "tabernacle," called the Mes<sup>k</sup>Hen, is depicted above the head of Mes<sup>k</sup>Hen-t and Renen-t who stand behind the deceased while his heart is being weighed and his hand is held by Horus. However, in the birth-room scene of famous Queen 'Hat-Shepes-t, Mes<sup>k</sup>Hen-t presides while both Bes and 'Ta-Ur are present, as they are at other birth scenes, and a frequent name of 'Ta-Ur is Shepu-t, which recalls the statement that Miriam died at Ain Mi-Shep-at, and that it was she who guarded the infant Mosheh; for Mi-Shep-at was also called Kadesh-ah or "holy," otherwise Pa-Ran Kadesh-ah (Num. 13:26), and Me-Rib-ah; also Mas-ah (Ex. 17:7) as the Egyptian word for the "birth" angel; but in the Numbers (20:1-13) the death of Miriam and the curse upon Mosheh immediately precede the reason for changing the

name to Merib-ah, while another account (chap. 14) says the whole generation were cursed and made Roaa-im (v. 33) or "wicked" or "herdsmen" for forty years because at the report of their spies they wished to return to Egypt.\*

It thus seems probable that Pa-Ran Kadesh-ah refers to the nurse-angel Renen-t or the Ran-nu angel who guarded infants, either of whom may well have given name to the A-Ron or "ark" or "cradle," which first attested its power when it departed not from the camp with the penitents at Pa-Ran Kadesh-ah, whereupon they were slain "till the °Hor-Em-ah" (Num. 14:40-45) was probably appeased. And the mountain to which these victims went up was evidently °Hor, the Egyptian name of "Horus," to which mountain Bene-Israel went from Pa-Ran Kadesh-ah. At Har or "Mount" °Hor

---

\*They were even smitten and killed "till the °Horem-ah" (v. 45). This word is usually rendered "utterly-destroyed," "devoted," "shut-up," hence "harem;" but while the text implies a locality formerly called Zep-ath (Judges 1: 17), and so Mi-zep-ah the daughter of Je-Petha<sup>h</sup> in Gile-Aad, it is probable that °Hor-Em-ah means the name of the divinity of the place, as "Cave-Mother" or "White-Mother," or the "Shut-Up" and invisible to whom human sacrifices were made. "Hathor" or °Het-°Hor was goddess especially of the land of Sin or Sin-ai, and it was she who as Se<sup>h</sup>het destroyed the foes of Raa or the Sun-god. Miriam was "shut-up" or Sager at °Hazer-oth or the "enclosures" before Pa-Ran was reached (Num. 12: 15). °Her-Rem-i in Egyptian means one "weeping."

died A-Har-on, whose name like the Egyptian god Set must mean "mountain," implying giant size. There the Iseral-i i-<sup>c</sup>Har-em the Canaanites and their cities, and called the place of this slaughter <sup>c</sup>Hor-Em-ah (21:3). The name Me-Rib-ah, applied to Kadesh-ah, is rendered "strife," from Rib, but in Je-Rub-Baal it is rendered "plead," and so the lustful David says (1 Sam. 25:39) "Blessing of Jehoah which Rab the Rib of my <sup>c</sup>Here-Path\* from the hand of Nabol," then sent for Abigail; as saying which blessing multiplied the plea of his lions. But the text is (Num. 20:12:13) "These the water of Me-Rib-ah which it Rab or "multiplies" Jehoah the Bene-Israel, and Kadesh them"; hence Mas-ah or "birth"-goddess is an Egyptian equivalent for Me-Rab-ah, and shows that the water was fecundating, and the shrine of the

---

\* <sup>c</sup>Here-Path is sometimes a substantive (Isaiah 47: 3), not "shame" or "reproach." So, when Joshua (5: 9) cut-off the foreskins, Jehoah said "Show me the <sup>c</sup>Here-Path of the Egyptians from over them;" that is, the shown or uncovered (Galli-oth) part would be equal to that of the Egyptians, who doubtless forbade circumcision to slaves. Also, Ra<sup>c</sup>hel, who wept for children, says (Gen. 30: 24) "Aseph God my <sup>c</sup>Here-Path, and \* \* J-Oseph to me God one son;" that is, so great her pangs, she asks God to take away her <sup>c</sup>Here-Path so that she may be taken away (or restricted) to one son; and so the name of Joseph was her protest; hence she dies at her next travail, naming the child Ben-Aon-i, evidently Ain-i, as crying "No sons!" so they called him Ben-Iamin or "son of a nurse" or Aman.

“child”-giver or “multiplier”; comp. Ha-Reb-ah A-Reb-ah (Gen. 3:16); so Jehoah named the shrine as an assurance of the increase of Bene-Israel, to console Mosheh and his brother whom he had condemned to death in the previous verse. Indeed the name Kadesh B-Arenna should probably be Kadesh in Aran-Aa or the “Holy in the great Aron; so, Pa-Aran; which would indicate that this was a shrine of some phase of the Sun-god, such as <sup>c</sup>Hor or <sup>k</sup>Hepera; perhaps by the wild tribes called I-Shem-Aa-El, over whom as an infant the wandering ha-Gar or “the stranger” \* watched at the well of the “Shining-Visions” or La<sup>c</sup>h-ai-Ro-i, near by.

10. Ha-Gar and miriam would thus seem to connect with Renen-et or Mes-<sup>k</sup>Hen-et; more probably however with the more celebrated and pronounced phase of “Hathor” or <sup>c</sup>Het-<sup>c</sup>Hor (“sanctuary-of-Horus”) called Bas-t, the cat-face aspect of divinity, regarded as exercising unusual influence on pregnant women, and frequently depicted in the Mes-<sup>k</sup>Hen or “birth-room” (Budge). Kot-Esh-ah would even now be Arabic for “cat-woman.” The Egyptians depict Qadesh as a goddess standing

---

\* Ha-Gar also means “fugitive,” as Shem in Egyptian means “goer,” “wanderer.”

on the back of a Ma-u or "lion," and with them Man was also "cat"; and they regarded her as foreign; calling her also Ken-t, possibly Canaan-ah, as Chaldeans said Chena as the name of that land. The name of the lion-goddess Se<sup>h</sup>het of Memphis was only another name of Bas-t; hence the Ta-<sup>c</sup>Hash or "seal"-skins over the Mesh-Chan and Aron when reversed is She<sup>h</sup>-at or "lion"-skins.

11. The Mish-Chan is ordered by Jehoah (Ex. 25:8-9), "Let them make to me a Mi-Kadesh and will Shachan-eth me in their midst, like all I show thee, the building of the Mish-Chan," &c., and it will thus be seen that Sha-Chan or "dwelling" became a Hebrew word of general import, though the Shechinah of the later Jews meant the sensible presence or Chebed of Jehoah, while the original use of the word was in a sacred sense (Ex. 24:16; Num. 5:3; Ezra 7:15, &c.) as in Egypt, it must seem. The Mish-Chan was divided into the Kadesh place and the Kadesh Kadesh-<sup>im</sup> or "most holy," separated by a linen veil, and in this latter was the Aron, and the chief priest entered it only at the Iom Cheppur, so that it was also called house of the Cheppor-eth, rendered "mercy-seat," because perhaps

of the <sup>k</sup>Hepher or "scarab," placed on the dead body of all Egyptians as an emblem of resurrection or new-birth, for at Iom Chippur the Sun is passing south of the equator, and into a tomb that will be watched till it becomes the cradle of the re-birth.

12. If the Exodus was historic it is curious that we find no account of the people or the religion of Paran Kadesh-ah, whence the Israel-i are said to have been accursed, and whence they turned back into a long wandering; and it is probable there was some such shrine at one time; but, as I consider the story mainly allegoric, it seems that Pa-Ran Kadesh-ah or Kadesh in Aren-Aa (B-Aren-Aa) is only the entrance of I-Sera-El into his "sacred coffin"; his Aa-Ber-ah or "pass-over" boat of the Aa-Bera-im or "Hebrews"; whom Jehoah found in a land of Ma-Debar and as an eagle bore them on his Ae-Ber-ath (Deut. 32:10-11; "feathers," Job 39:13; "wings," Ps. 55:7).

13. Mosheh was Zephin-ah for three months. This is the Zaphen-ath in the name Pharoah gave Joseph, and Ba-Aal Zephon or Tsephon. The Greeks made the word Typhon out of it, as they made Tyre out of Zur (T'sur). It is probably the Egyptian word Tchetfi or "serpent," which as Zeph-aa and Zeph-aa-ni



the Isaiah (11:8; 14:29; Jere. 8:17) is made to read "basil-isks," but evidently the Aaraa, the Asep-is or "asp" of the Greeks, emblem of royalty and protector (Sa-f, "he protects") of lower Egypt; and from the Egyptian Sa-f we seem to have the Greek A-Sep and the Hebrew Io-Seph, with the Tchetfi or Zeph-aa as this Asp-Protector; so that the name Jo-Seph or Sep is probably Egyptian, and his name Zephen-ath Pa-Anea<sup>h</sup> is probably the Serpent (— Protector) of the "living" or Aana<sup>h</sup>.\* Mosheh was therefore Zephin-ah or serpent-guarded; hence the shrines Mi-Zep-ah in Gilead and near Jerushalem are supposed to derive name from Zephah or "watcher," but that the daughters of Israel went year after year "to Tan-oth, to the daughter of Ie-Petha<sup>h</sup>," &c. (Judges 11:40), shows "serpent" or Tannin (Ex. 7:9) worship; the Pe-Then (Isaiah 11:8; Deut. 32:33, &c.) or Greek Py-Thon; the Mi-Pethen in the house of Dagon and in the temple of Jehoah (1 Sam. 5:4; Ezek. 9:3, &c.), where the monster gave name to the "threshold" or "door" it guarded, or took name therefrom, since in Hebrew the word Pith-ah means a "hole." The connection of

---

\* Pa-Anea<sup>h</sup> may be "house-of-Life" as Per is often abbreviated to Pa.

Zephin-ah and Ba-Aal Zephon (Ex. 14:2, 9) is important, for, if Zephon be the Greek Typhon, as Lenormant says, then the Zephin-ah or watch of the infant Mosheh is the feminine of Zaphon or Set, whose wife was "Nephthys" as the Greeks called Neb-t<sup>c</sup>Het, the "lady of the house" of the sky, and twin sister of Isis, of whom she was a negative, as Set was of Osiris, though Set finally became an evil force. Set was represented in a stellar way with the constellation Ursa Major or Mes<sup>k</sup>het, as Osiris with Orion or Sa<sup>c</sup>h, and this home in the "North," which in Hebrew is Zephon, seems to confirm the opinion that Ba-Aal Zephon was Typhon or Set. The connection with a serpent or "basil-isk," Isaiah's Zeph-aa, arises from the Egyptian myths which represent Set usually as a serpent in his combats with Horus, and the Egyptians made and stamped under their feet the form of a serpent at their festival of the winter solstice. It is certain that the Egyptians identified the Syrian deity Ba-Aal with Set, or Sute<sup>k</sup>h, the Hebrew Zadok, the Greek Styx or Satyx, for the inscriptions demonstrate the name Ba-Aal with the symbol Sha. But Nephthys was not an evil concept, and seems the assistant of Isis; and yet appears to personify decay and its sequence re-

birth. The name of Deity at Jerushalem was, till the time of Ezra, Ba-Aal (Jere. 11:13), that is, Set or El-Shad-ai, but Besh-eth or "shameful thing," that is, Ja-Besh-ah, was not necessarily Nephthys, though as "dry" and "drouth" Ja-Besh may accord with the sterile Egyptian. The name of Joseph as Zephath Pa-Aneah certainly seems to identify him with Set or Ba-Aal Zephon, and his burial at Shechem accords with 'Het Se<sup>k</sup>hem or "house of the Sistrum" which was a centre of the worship of Nephthys in Egypt, and her alleged birth-place; and so Jerebo-Aam was son of Neb-at, and was over all the laborers of the house of Jo-Seph or Zaphen-ath Pa-Aneah. It is possible, of course, to say that Mosheh himself was this concept Joseph or Set since it was to his serpent in the temple to which incense was burned in the days of 'Hezek-Jah, and which must have typified him, but at least his Zephin-ah or "hidden" must be deemed a watchful serpent.

14. With all the advantages of his alleged royal adoption, Mosheh was obscure till about forty years old. He sprung into notoriety by the murder of an Egyptian for beating a Hebrew. He escaped to Midi-an, that is, the "tall of stature" or giant, like Haman's father Ha-

Medatha. Here he became a shepherd for Reaau-El or "friend-of-his-God," called also Ie-'Thero or "law." Back of the Madebar, at the mountain of the God, 'Horeb-ah, appeared to him Maleach Jehoah in a flaming fire from the midst of the Sen-ah, that is, in Egyptian, the "acacia." In that tongue the 'Har-'Heb was the "face-festival" when the figures of their deities were shown to the people amidst great processions; but in Hebrew the word means "drouth," "dry," like Ja-Besh; and 'Hareb also means "sword," "knife." Sen-ah is feminine of Sen or "brother," and perhaps the acacia received name in Egypt from its bipenate leaf and dual penules, typefying brotherhood; Ta-Sen or Sen-at being a name of Isis as "the sister" of Osiris, and A-Sen-ath was wife of Jo-Seph. "Pleasure of the dwellings of Sen-eh" (Deut. 33:16) may allude to Isis. The flaming Sen-ah is of course feminine of Sin-Ai or "great-brother." It is not difficult to understand that 'Horeb-ah was a shrine of that form of Hathor or Isis called 'Ta-Ur or "the Mighty," usually depicted with a knife or sword, and also called Shepu-t, and Rer-t or Lel-et, for I-'Thero is itself a Hebrew word that connects with the Phœnician goddess

Thor-ah, whose name probably comes from Ta-Ur.

15. The Elohim said "For Ehe-Jeh with thee," and a sign that Mosheh had been sent was that in the bringing out of the people from Mi-Zera-im he should serve "the Elohim" upon that mountain, which might mean the God that dwelt upon it or was then upon it. Mosheh seems to have had no religion up to that time, or at least did not know the name of the God of his father, the God of Abraham, &c. (Ex. 3:6); and his wife, as daughter of Reau-El, and evidently grand-daughter of Æ-Sav by a daughter of I-Shemaa-El (Gen. 36:2-4), doubtless was meant as a Heathen; hence he asked the name of this God of Abraham, and was told that it was E-Heieh and Ie-Hoah (vs. 14, 15); subsequently (6:2-3) identifying Elohim and Jehoah and El Shad-dai as the same; but Jehoah tells here that by this name Jehoah he was not known to Abraham and Ize<sup>e</sup>hak and Jakob; a statement which is found difficult to explain in view of altars built to Jehoah and conversations with him in which he is addressed by that name by these patriarchs (Gen. 12:8; 13:18; 15:2; 22:14; 26:25; 28:21, &c.); but thus suggesting, by being first made known to Mosheh, that the

word Jehoah is Egyptian, though Pharaoh did not know Jehoah as a name of Deity (Ex. 5:2); yet, as appearing to Mosheh in a flame of fire, and Heh being Egyptian for "Flame," or Heh-v (Heh-f) "his Flame," it might seem that E-Heieh or Ie-Hoah would be understood by Pharaoh, especially as Bes-dwelling-in-Heh-f or "Fire-in-his-Flame," probably the Jewish Je-Bus, is named in the 17th chapter of the Book of the Dead as one of the seven spirits appointed by A-Nup or "A-Nub-is" to protect the corpse of Osir-is; and the syllable Je or Ie in Je-Hoah is of no more moment than it is in names like Hoshua for Je-Hoshua (Num. 13:8, 16), though probably it is the Egyptian word Aa or "great," as in Ia-Bez and Aa-Zab or "sorrow" (1 Chr. 4:9) which are reverse words. The text at Ex. 6:2-3 evidently intends in this composite document to assert that with this mission of Mosheh the name Je-Hoah first became known, but it seems from 4:1 that the Aaber-im did know who Je-Hoah was, and that he had sent Mosheh was to be attested by certain miracles he should perform. Chapter 6, however, as well as 4:19, seems to begin other account of the commission to Mosheh, as is must have been a favorite theme of the priests.

16. The wonders wrought by Mosheh on his return to Egypt begin with his changing the waters of the Nile and all its canals into blood, so that the fish died, and this was done by him in the sight of Pharaoh, who merely went into his house without protest, and without punishing the two men who wrought this calamity though he knew they were of an enslaved people; but the object of these priest-craft stories appears when it is said (7:22; 8:18) the magicians attempted to bring about the same calamities and could not, since they thus seem written to attest the superiority of Mosheh and of Jehoah, and to be taught to children in the after times (10:1-2; 12:26-27) of Ezra and the hierarchy when these writings appeared.

17. Mosheh, like all the Egyptians, carried a rod or "staff," called Mattah in Hebrew, but which, with that of Aharon, must represent the Ur 'Heka or "mighty Enchantment" of the Egyptians; a serpent-head rod whereby the lips of the dead were touched in the other world to enable them to speak, and was not the common rod; and so the wand of Mercury was adorned with two serpents. The "asp" or Aaraa in Egypt was an ornament worn in shape on the head-dress of the monarchs as an



emblem of sovereignty, or perhaps originally to indicate their descent from or as representatives of the Sun, for it was also a solar type, frequently depicted on the heads of deities, and especially deified as goddess Rannu who guarded orchards and infant royalty, as seen in Hebrew story when Pa-Ran or "the Ran" is the refuge of young I-Shemae-El, young David, and young Hadad; and it is very probable that the A-Ron or sacred "Ark" of the Jews received name from some carving of Rannu on its surface as was often done on tables in Egypt; while Aharon the first priest is a peculiar name. Ælian says the kind of serpent dedicated to the Egyptian Æekulapius was called parai-as, which is clearly Pa-Aaraa or "the Asp," and he was the Memphian third person, son of Pata<sup>h</sup>, called I-em-<sup>c</sup>Hetep, whom the Greeks called I-Mouth-is. The first battle in the Ma-Debar was at Reph-Id-im, where the rod and Iad-im or "hands" of Mosheh were held steady, hence Raph-Iad-im or "healer-hands," as also the healing of the Seraph bites by the "brasen" or Ne<sup>c</sup>hash Seraph tends further to identify Mosheh with the serpent-cult, for it seems that a serpent was the worshipped symbol of him in the temple at Jerushalem (2 K. 18:4), and called Na<sup>c</sup>hash-

Tan; and that this symbol of Deity was potent in Israel may account for the curse put upon the Na<sup>c</sup>hash for teaching Adam and <sup>c</sup>Hav-ah how to procreate. The word Seraph seems to mean "burning," though also rendered "serpent," and in the later theology of Egypt and the West the serpent was the symbol of the divine concept Serap-is, identified by some with Æskul-Apius, by Emperor Hadrian with Christ.

18. It is asserted by most students that Serap-is is the Greek form of the Egyptian word Osar-<sup>c</sup>Hapi, which means the "hidden" Osiris, but the bull-head Osar-<sup>c</sup>Hapi was most certainly an Egyptian concept anterior to and distinct from the Greek concept which as a statue was brought by Pkolemy Soter about B. C. 300 from Sinope on the Euxine, and which the Egyptian priests refused to allow to be adored within their cities; nor does it appear to me improbable that this Greek Serap-is was other than the Sarap-Adon or Sarpedon of the Iliad, whose death was bewept by his father Zeus, and whose name in Phœnician and Hebrew as the "Burning-Lord" establishes his identity with the solar myths, such as Adonis, Shim-esh-on, Herakles, &c., as with the murdered Osiris, which concept becomes

after Sun-set the judge of the Under-World, as also in Winter; for, as son of the bull Zeus, by the Tyrian Europa, that is, Aareb-ah or the "West" in Hebrew, as Zesa\* means "fire" in Egyptian, we have the Cretan-Carian Serpedon or Serap-Adon as the Greek and Latin Serap-is or Seraph-is; and this Serap-is is represented enfolded by a great serpent, as his statues show. The Pentateuch was probably written during the time of the first Ptolemies in Egypt, when the cult of the classic Serap-is was gaining in strength, and it seems easy to suspect that the incident recited (Num. 21:4-9), when Mosheh reared the Seraph symbol as Saviour, alludes to this worship; and this accords with the Heh or Je-Heh and with Bes or Je-Bus and their Egyptian meaning as "Flame" or "Fire." The Seraphs of the Isaiah (6:2) have no similitude in Egyptian art or myth, but have in the Assyrian; while the Saraph-ah or "burning" made or not made for their monarchs, as told in the late books (2 Chr. 16:14; 21:19), may have been rites of Serap-is such as his "nocturnal orgies" mentioned by Apuleius. The Ne'hash-Tan image, destroyed by <sup>e</sup>Hezekiah, was evidently not the

---

\* Or Sasa; the Egyptians had no letter Z. Sasa or Zeza may also give us A-Zaz-El.

end of the serpent worship, since the wife of the reformer Josiah's son was Ne<sup>c</sup>hush-ta (2 K. 24:8), and the "creeping-things" of the Ezekiel (8:10) seem to have been still later. The rod of Aharon became a Thanin in his contest with the magicians, and this word may connect with the Greek Py-Thon of Delphi, which Pi-Thon would mean "serpent-mouth" in Hebrew, though Pithen is rendered "asp"; but the rod of Mosheh when changed into a "serpent" at <sup>c</sup>Horeb-ah is called Na<sup>c</sup>hash, as was the serpent of Eden, thus showing they were not the same reptile as the Thanin or "sea-monster" (Gen. 1:21), which has been supposed a crocodile.

19. The Hebrews seemed to be like the Egyptians, who regarded the asp as an emblem of sovereignty, and yet held the great imaginary serpent Aapep as a foe and a fear. The huge serpent coiled about the figures of Serapis is apparently an emblem of evil and of darkness, and so with the serpent which Hor-us is depicted as spearing; but, besides the goddess Ran-nu, who perhaps gave name to the A-Ron or "ark" and to the region Pa-Ran, the great city and shrine Per-Uath or Pe-Uath in lower Egypt, which the Greeks called B-Uto, was the "house of Uath," who was nurse

of Hor-us, and hence an asp-goddess like Rannu, and from whose name as P-Uath it may be we have the Hebrew and Greek word Pith-en and the Greek Pythia at Delphi, for, as Delphi was the most famous oracle in Greece, so Herodotus says Buto was the most popular oracle in Egypt; hence the mysterious word Ath, which appears without translation in almost numberless phrases of Hebrew scripture, may refer to these phrases as oracular or divine from the word Uath, while Ath-ama was in Egyptian a book or roll of papyrus, as the papyrus plant is the hieroglyph Uath of her name; and so "virgin" or Par'-Then-os may be Per-Uath, as also the Greek Ath-ena, and the Hebrew seer Nathan who had power over life and death; hence the proximity of a shrine so famous may have given the Jews their Na<sup>c</sup>hash-Tan or -Than or serpent-Uath-an, destroyed by <sup>c</sup>Hezekiah, supposed to be connected with Mosheh and the saviour-image he is said to have made some seven centuries before.

20. The serpent was not so general or prominent a symbol on the Euphrates, but it was that of the deity Ea or Hoa, father of Merodach, and perhaps the same as Nebo and the Assyrian Nin. Ea is much the same as

the Egyptian "Thoth" or Te<sup>c</sup>h; coming from the sea and teaching mankind; and so Mosheh came from the sea (Isaiah 63:11). The Phœnician Taut was recognized as Æskulapius by the Greeks, and the Phœnicians received their religion from the Babylonians, so that these deities doubtless represented Hoa or Nebo, as the house of Saggil, the great temple at Babylon, attests its relation to "Askelon" or A-Shekel-on, and perhaps to the valley of E-Shechol; the Chaldean Ishtar being the Aashtharth of Tyre, and the Greek sea-god Poseidon being probably the Chaldean Apisi or "Ocean" and the Phœnician Adon or "Lord." The town Nob-ah, "the city of priests," was near Jerusalem, and perhaps was feminine of Nebo, though the Egyptian god Num was also called Noub or <sup>k</sup>Hnoub, and there was also A-Nub-is, yet the priests at Nob-ah are called priests of Jehoah when slain by Sha-Aul. Under his name Ea or Hoa this Nebo was the especial deity of the city Is or Hit on the Euphrates about one hundred miles above Babylon, but as Ea or Hoa he was considered first and very anciently as the Earth-god, then as lord of learning in later times. It is quite possible that the Hebrew deity Jehoah bears his name, and the Arabic word Haie means

both "life" and "serpent," as in Hebrew and Chaldaic 'Hai means "life" and "beast,"\* while one of the names of "Thoth" was A, and it was his word that created Earth. Hoa or Ea seems in places to have been deemed father of Mero-dach or Amar-Atuki, Accadium for "Sun-brilliance," Lenormant says, and Merod-ach and Mosheh are connected in a queer genealogic fragment (1 Chron. 8:17-18) where Je-Thero and Miriam are brother and sister of Mered who married a daughter of Pha-Raoh, a title apparently from the Egyptian Pha-Raa or "the Sun," or from Pha-Aaraa, "the asp," worn on royal heads; for which latter reasons the name Na'hash or "serpent" is perhaps given to the Kings of Moab; but there is no evidence in what little is known of Meredach to connect him with the serpent symbol, though his great temple Saggil or Sakkul at Babylon by name suggests Ae-Sekul-apisos whose symbol the serpent was.

21. The serpent became perhaps a symbol of secular knowledge among the later Jews, and this is opposed to dogma; but the alleged reform of 'Hezek-Jah, strange to say, is not

---

\* "And the Na'hash was more crafty than any 'Hai-ath of the field which Iehovah Elohim had made." But Aarum means "higher" as well as "crafty."



mentioned in the Isaiah (36:—39:), which devotes four chapters to that reformer, nor does the later Chronicles speak of any destruction by him of the serpent that Mosheh had made; while the professed contemporaries of °Hezek-Jah, Hosea and Micah, say naught of this iconoclasm. It is likely that the "healer"-god (Ex. 15:16) had this symbol till the Maccean rebellion caused the Jews to detest Greek symbols of Deity.

22. In Phœnician theogony two brothers appear as sons of Amyntos and Magos, Greek forms perhaps of °Hamen or "heat" and El or "great." These sons were Mi-Shor and Suduk. The account says Mi-Shor means the "free" or "active," but it seems the "upright" or "equitable," being the same as the name Ja-Sher (Josh. 10:13; 2 Sam. 1:18). It is further stated that this Mi-Shor was father of the famous scribe Taut, whom the Egyptians call "Thoth" (Ta<sup>c</sup>hut) and the Greeks Hermes, who originated letters. The brother Suduk is clearly the name Zadok or Zedek, since the author says it means the "just"; and it is further said he was the father of the Kabir-i or Korybantes, whereas classic story makes Vulcan or Hephaestos, the Memphian Pata<sup>c</sup>h, father of the Kabir-i. Sute<sup>k</sup>h in Egyptian was

a name of Set, brother and foe of Osiris in later times, and it is probable the Greeks contracted Sute<sup>kh</sup> into Styx; hence Aharon, as another name of Sute<sup>kh</sup> or Zadok, would be A<sup>c</sup>heron, as may well be suspected. \* This conclusion as to Aharon or Sute<sup>kh</sup> would make Mosheh or Mi-Shor a phase of Osiris, or perhaps of <sup>c</sup>Heru-Ur or Horus the elder, whom perhaps the shrines Aar-Aar or "Aroer" represent, and <sup>c</sup>Heru-Ur was considered by the Greeks as Apollo, for it seems that in Egypt he was deemed a personation of Day or Light, with Set or Sute<sup>kh</sup> as his adversary. In his "Isis and Osiris" Plutarch, howbeit, says it was told that, after his battle with Horus, Typho fled on an ass for seven days, and when he arrived at a place of safety he begat Hierosolymus and Judæus, but that this story was told to give an air of fable to the flight of Moses out of Egypt, and of the settlement by Jews of Hierusalem and Judea; which curious statement seems to show that Mosheh was Set or Sute<sup>kh</sup> rather than Osiris; but the real use of the story is the identification of Typho with Set, and Set or Sute<sup>kh</sup> with the

---

\* This mention of the mysterious Kabir-i and Korybantēs as sons of Zadok or Aharon connects them with the Hebrew words Kabir or "pit," "sepulchre," and Koreban or "vow-of-offering."

chief name of Deity at Jerushalem, which made sacred the line of Zadok, and originated the story of Malachi-Zedek, King of Shalem, priest of El Aelion. Mi-Shor, as father of Thoth of Hermes seems a reference to Mi-Zer, as "Egypt" was called by the Israelites, and that people or country was thus perhaps personified, as perhaps in the person of Mosheh and his learning.

23. It is clear to me, however, that the alleged sojourn and enslavement of the Hebrews in Mi-Zera-im was a story written to deter them from migrating thither, and that the alleged journey into the "Wilderness" is another of the several stories of a descent into Hades, the Made-Bar or "great-pit"; in which case Mosheh is not more real than other heroes of the religious or poetic fancy. Indeed, the Isaiah (19:20), which, as in case of most all the several books other than the Hexateuch, speaks once only of the Egyptian episode, may have suggested the story, and even the name of the hero, saying of those who fled to Egypt from the Chaldeans that at the cry of their oppression (comp. Ex. 3:8-9) shall be sent to them a Moshi-Aa and a Rab and the Zil of them; that is, probably, "a Mosheh and a chief and the deliverer of them"; yet "the

Zil" in both texts cannot well mean "to deliver," and usually Zil means "shade," "shadow," "shelter." This chapter of the Isaiah, as in all other portions of the Hebrew writings apart from the book Exodus, is not acrid toward the Egyptians; and the very claim that is made for that country as the birth-land of Mosheh is evidently a source of pride to the Israelites. And it must seem that if Josephus is correct in saying that the name M-Sheh is from the Coptic words Mo or "water" and Ushe or "saved," the Isaiah word Moshi-Aa, rendered "saviour," would point to the Isaiah as the origin of the Exodus allegory. This meaning of his name would connect him with the Egyptian words Mo<sup>o</sup>hu-Aa or "great anointed," as perhaps with the Chaldaic word Usho-Gal or "exceeding great," and the Phœnician Usho, identified with Bes, as I identify him with Æsav the grandfather of Mosheh's first wife.\*

---

\* David the son of Ishai was also an Ishaa or Ioshaa (2 Sam. 8: 6, 14), though "And Ishaa Iehoah David in all that walked" is not very clear.

## SECTION VI

1. The identity of Araun-ah the Je-Bus-i with Bes would imply that he was also a hairy-god or beast-form. The Ar in his name may be for Arie<sup>h</sup> or "lion." But his name is subjected to suspicious variations, and a motive may exist for this. There really is no such name as either Araunah or Ornan as the English versions have it. In the Samuel the first "Araun-ah" is "the Avaren-ah"; the second is Arane-Jah; the last seven times we have it as Araven-ah; while the Chronicler has it Arenan. There is possibly an allusion to the Aiver-im or "blind" (2 Sam. 5:6) and Pasa<sup>h</sup> from whom David took the town in the other account, hence the first "the Avar-en-ah"; but there is no allusion to the Pasa<sup>h</sup>-im or "lame" unless in 24:20 where Araun-ah sees the King and his servants Aober-im upon him, as Aober and Pasa<sup>h</sup> both mean "pass-over," and Aober-im is also our "Hebrews." Now, if we say these two words are respectively Egyptian and Chaldaic, as appears when "old-corn" or Aabur and Pasa<sup>h</sup> appear together in Josh. 5:11, it

must seem that these words imply some brotherhood of pilgrims, as "the Sa<sup>h</sup>" or Pa-Sa<sup>h</sup> means "the traverser" in Egyptian; and we may also see that Aiver-im and Aaber-im are the same; so that the Je-Bus-i, "inhabitants of the land" (2 Sam. 5:6), told David unless he got rid of these, this band, he could not enter, &c., as they did enter upon Araun-ah, for the Aabera-im were distinct from the Israel-ites (1 Sam. 14:21); but their ready admission by Avaren-ah, after the angel of Jerushalem protected it from the angel of the Ma-She<sup>h</sup>-ith, which latter had reached the Garon, probably identifies Avaren-ah with the angel of Jerushalem who had stretched out his hand to She<sup>h</sup>-ith or "destroyer"; for this was a pass-over or escape of the town similar to that of the Exodus (12:23) in some respects, as also to the story of Abram and Malechi-Zadek who met in the vale of Shav-ah, and to that slaughter of 75,000 of their Aob-i (Esth. 9:16) or "familiar-spirits" when Haman was suspended at the order of A<sup>h</sup>a-Shave-Rosh.

2. If, however, we take "Araunah" as the more frequent Araven-ah, we may suspect an idiom of A-Repha, as Rav-ah is rendered "drunk," "satiated" (Isa. 34:5, 7; 43:24), and tending to show the Egyptian A-Rep or

"wine" was connected with Repha or "giant"; and it would be in the nature of these ancient stories to find that Jebus was taken from giants.

3. All the several forms of Bus or Bez imply brutality, violence, as Gibor-im Bus-im or "treading-down" (Zech. 10:5); nor does A-Bus or "fattened" (1 K. 4:23) and "crib" (Isa. 1:3) alter this assertion; but it is notable that Arev-ah and Avri-oth are "manger" and "stalls," hence "the Avaren-ah of the Jebus-i" first spoken of does not seem a person at all (v. 16), and later writers may have added from v. 18 to the close. A probable supposition, however, is that his name connects with Aron, "ark," "coffin," "chest," a word which may connect with the serpent-angel Ran-nu of the Egyptians, whose figure was inscribed on the lids of boxes, on tables of viands, &c., and who was guardian of gardens and infant princes, as we see the figure of him especially on the head-dress of queens; and so in their faith we find Ishmae-El and David and Hadad of Edom fleeing to Pa-Ran or "the Ran," while Auzz-ah I suppose was bitten when he put his hand on the Aron, and it was to be supposed that a serpent was in Gan-Eden. So, Joseph tells his brothers when his cup was



found in the sack, "Know ye not that a Na<sup>h</sup>ash detects a man?" from which we infer a "serpent" was depicted on the cup. Ma<sup>h</sup>en was the name applied in Egypt to a long serpent, and Ma<sup>h</sup>an-ah was the place to which Sha-Aul's descendants and David fled, and where Ja-Akob remained while fearing Æsav. The form Aren-Jah given "Araun-ah" may have been suggested by this guardian of sacred persons and things; and at least the Debar or "plague"-angel was stayed when the Garon or "inn" was reached, for this "manger" or Avir-oth was to be no longer the home of beasts and giants, but the Jerush-Aolem or "possession-eternal" of Aabera-im or Pa-sa<sup>h</sup>-im. And yet I scarcely doubt, in reality, that David was other than a phase of Bes; indeed, "Jesse" or Ishai may be Esh-i or "Fires," but more clearly the Phœnician Usho, the Akkad and Chaldean Usho-Gal or "exceeding-great," same as Sha-Aul the King.

4. That David was a youthful phase of Bes or Je-Bus may appear from the legend of his feminine counterpart Did-o of Carthage, widow of Achar-Bas or Sichar-Bas, said to have been a priest of Malack-Aareth at Tyre. Her name El-Isa seems to identify her with Is-is, while the name Sichar is probably that

of Sekar or "shut-up" Osiris. The story of the foundation of Carthage by Did-o or David-ah is of course unhistorical, and she was merely the local deity, it must seem. The Romans called the town Car-tago, the Greek name was Kar-Chedon, but the people there called it Kar-Thad-a or "Fortress of Thad-ah." 'Thad-a is perhaps the correct form of the name which the Latins called Did-o; but, as one form of the Egyptian T or Th was much the same as D, it might seem that Dad or David is the same as the Egyptian Thatt-u or Dadd-u, the name of Ba-en-Dadd-u or -Thatt-u, which city the Greeks called "Mendes," and with which accords the name of Osiris as Osar-Dad or Osar-That. The Ba or "ram" of Dadd-u would accord more certainly with the Aa-Tud-i, "he-goats," "chief-ones" (Gen. 31:10; Isa. 14:9), which may be another form of Thad or Dad. Osar-Dad is represented often in female apparel, and most sensuous expression of face, while the symbol Dad or That has been suspected as phallic; points of accord with the amorous character of David. But at Rome there were cults of Tat-ia and of Ma-Tuta which could not well be the same as Did-o, and they may connect with Nefer Tut-u or "good

hand-maid" which was the title of the chief priestess at Memphis, while Neter Tut-u or "divine hand-maids" were an order of priestesses in Egypt. The earlier name of Car-Thada was evidently Bozra, which the Latins called Byrsa, which word in Hebrew or Phœnician would mean "strong," "high," "inaccessible," "cut-off," if the word is the Bozrah of Edom, and is also rendered "vintage," "vintagers," and Bozer-ah may be the same word as Busir-is, as the Greeks called the town and shrine Per-Ausar or "House of Osiris" in Egypt; but in either case its meaning approaches the usual ones of Bes, Bez, and forms of these. The statue of Æsculapius at the summit of the citadel Bozra probably assists in explaining these suggestions, and yet the Phœnician Eshamun and the Egyptian I-em-<sup>c</sup>Hetep, both identified by the Greeks with Æsculapius, were connected with Pata<sup>c</sup>h, the former as one of the Kabir-i, classically sons of Vulcan, the other as that form of Thoth at Memphis who was son of Pata<sup>c</sup>h, though Zadek is the name the Phœnicians called the father of Eshamun, and Sute<sup>c</sup>h was an Egyptian name of Set, hence perhaps the classic river Styx, as also Melechi-Zadek. David, like Eshamun, was the eighth son, and Ishai, who

as Usho was perhaps also called Boaz at Beth-Le<sup>c</sup>hem, would thus be Zadek; hence David's sons were priests (2 Sam. 8:18) though not of the line of Levi as required.

5. The magnitude of David was almost that of classic Hercules. "These words of David the A<sup>c</sup>heron-im, the Geber, the risen above, Meshia<sup>c</sup>h of God" (2 Sam. 23:1). Giants fight under him; though later thought (2 Sam. 21:19) makes him above the petty feat of killing Goljath; and the later Chronicles omit wholly the flight from Abesh-alom. The A-Bish-ai or Ab-Ishai of these confused accounts (2 Sam. 21:17; 23:18) seems the I-Shab or Ish-Ab of another place (23:8) if we reverse the letters, and probably refers to Bes. Another Gibor is Sham-ah, son of Ag-e the Reri or "the cursed," perhaps Haman the "cursed" Agag-i, which Sham-ah or "the famous" slew the Philistines when they were gathered to <sup>c</sup>Hai-Jah or the "beast-Jah," not "a troop," though it may be "beast-ess," <sup>c</sup>Haii-ah, for this was in a field of lentiles, and the Philistines adored Aash-Tor-eth or Ta-Ur (1 Sam. 31:10), while <sup>c</sup>Haii-ah is the "beast" that Jakob supposed had devoured Joseph. Another Gibor was grandson of a man <sup>c</sup>Hai (2 Sam. 23:20) from Kabeze-El or the "herd-god," and this Bena-

Jahu slew the double "lion-god" of Moab, &c., but as "son-of-Jahu" the father seems Jeho-Iadaa or the "wise-Jehoah," hence was set over David's Shemaa-et or court of "hearing."

6. The Hebrew stories transfer us into a Wonderland. An ass is made to speak, trees hold converse, giants slay a thousand men with an ox-goad or a jaw-bone, and silver was as stones in the streets of Jerushalem. Chaleb or "dog" is the companion of Mosheh, but as son of Ie-Pun-ah, reverse for "the Anup" or "Anub-is," and also as son of Kenaz, the Greek Kynos and Latin Canis, one readily sees that this local deity of 'Heber-on was the Egyptian Anubis; 'Heber meaning an "ally" or "joined-together"; as, indeed, its former name Arabaa or "four" implies cohabitation of women with beasts (Lev. 18:23, "lie-down" or Rabaa); but this may have been a reproach because of the cult of Anup or Chaleb, for the reverse of Arabaa is Aabera or "Hebrew," and Kiri-oth Aabera would be walls of "Hebrew" if we use our form of the word, which Aabera or "Hebrew" was the great man among the Aanak-im, and was father of the Aanak (Josh. 14:15; 15:13).

7. 'Hebron, which also means "charmer," "enchanter," is set down as the home in life

and death of Aberaham and Sar-ah, some centuries before Chaleb is supposed to have driven out the Aanak, and some centuries later it is said it became the capital of the "Hebrews," and it would be a singular conclusion if it could be made to appear that Aabera and not Arebaa was the correct name of their supposed giant ancestor, and that he was the same as Abera-Haman or the "strong-man" (-much), or Ab-Ram or "lofty-father," for that Abraham was gigantic appears not only from the Ham or Haman of his name but from the cave Ma-Chepel-ah or "double" cave where he was buried, and which was at 'Hebron then owned by the children of 'Heth or "terror"; but it is curious that at Purim when the Aabera-im curse Haman they forget that Abera-Ham is connected with Ezekiel's Haman-Gog and with Haman the A-Gag-i, as Elo-Him may be also, at least by name. The son of 'Heth or "terror," perhaps 'Hai-eth or "beast-like," that is 'Hi or Bes, was Aepher-on, who as a "roe-buck" may represent Set, of whom the gazelle was a symbol, or it may be the "dust" in the sense of "many," "much"; but these 'Het-i or "Hit-ites" called Abera-Haman (Gen. 23:6) a Nesie Elohim or "prince-of-God," yet he prostrated himself twice before them. The

cave was before Ma-Mere, which is another name of °Heber-on (23:19; 35:27), but is elsewhere (14:13) with his brothers called Ba-Aal-i Ber-ith of Abera-Ham, and fights in alliance with him when the Arabaa or "four" kings °Heber themselves (14:3) against the western tribes, smiting the Repha-im, the Aamalek-i, the Amor-i, &c.; and without Abera-Ham the account may be read (v. 13) "Ma-Mere the A-Mor-i, brothers A-Shechol, and brothers Oaner and Ham, Ba-Aal-i Berith," &c.; this Ham being rendered "these," but it is Ham again in v. 24, and compare v. 5; so that "four" or Arebaa applies to this story of Kiri-oth Arebaa or "Fortress of the Four," otherwise °Hebron or the "allies," otherwise Ma-Mere or "fearful." But as Kir or "wall" implies "resistance" (Lev. 26:21, 28, "contrary") or hostile "meeting," the words Kiri-oth Arebaa may mean the "Four Resisters" as against the four resisted who had beaten the five kings as well as the giants; so that the story is set forth to explain the name of °Heber-on or the "alliance" where Abera-Ham had settled in the Elon-i or "inns" of Ma-Mere (13:18), just after the promise (v. 16) that his seed should be as the Aepher of the Earth, which refers to Aepher-on from



whom the double cave was bought. Ma-Mere was an Amor-i, and it seems the cave was bought of a son of 'Heth, but we find allusion to them in the promise to Noa<sup>h</sup> (9:2), "and your Morae and your 'Hith shall be over all the 'Hai-ith" or "beast-kind," &c.; and the Ezekiel (16:3, 45) says to Jerushalem "the A-Mor-i were thy father, and thy mother a 'Hith-ith"; all which tends to show that these people were super-human or un-human. Ma-Mere or the "terror" was perhaps a woman, somewhat like Ia-Ael the wife of 'Heber, and murderess of Sisera; and at the near-by Beth Le<sup>h</sup>em was the shrine of Mara or Naa-Ami the widow of Eli-Melech or Molech; who may well be suspected as Mer-t or the "beloved" of Pata<sup>h</sup>, that is, Se<sup>k</sup>het the lion-goddess of Memphis; while Debora<sup>h</sup> or the "fever-plague" fury who dwelt under the Ta-Mar tree and praised the ferocity of Ia-Ael, and Ta-Mar who made of the lion Jehud-ah a Buz, seem this concept of the avenging heat of the Sun; hence Ma-Mere or Am-Mere, "mother-fearful," perhaps, who may have given name as their deity to the A-Mor-i.

8. These A-Mor-i dwelt in 'Hazazon Ta-Mar and in the Mount of 'Her-es (Gen. 14:7; Judges 1:35); 'Hazaz meaning to "cut," to

“hew,” and °Heres is rendered the “Sun” in places, and evidently “Horus,”\* the frequent emblem of whom is a lion. Whether, however, °Hebron suffered from the ill-repute of its people or not, it may be seen that it was the earliest seat of the Aabera-im, and it was first there that Abera-Ham was called “the Aaber-i” (Gen. 14:11), while it seems they were a distinct tribe from the Israel-i (1 Sam. 14:21), and the °Heber or “alliance” with the Amor-i and Pelisheth-im was “as beforetime”; David himself with his Aabera-im marching against Sha-Aul with these latter. It would not be far afield, perhaps, to say that Arebaa the father of the Aa-Nak was a form of the name Abera-Ham as well as of Aabera, and that his was an early name of the giant deity of °Hebron appropriated by later legend as ancestor of the Aabera-im. That Chaleb or “Anub-is” gave his daughter Aa-Ches-ah to Aa-Theni-El or “lion-god,” whose son was °Hath-ath or “terrible,” that is, “beastly,” indicates the same cult, and that there the sons of °Heth still adored beasts as types of God.

#### 9. The Phœnician brothers Shame-Merum

---

\* The correct reading of the cited text of Judges (1: 35) is “and Jo-El the Amori dwelt in Mount °Heres,” etc.; and now why should Jo-El be omitted?

and Usho are said in their legend to have been born of the giants. The first, whose name seems to mean "heaven-high," learned how to build huts, as Jakob built Such-oth or "booths," and dwelt at Tyre where 'Hiram the architect was perhaps the same. Usho built the first ship, and learned how to make garments of skins, hence was evidently Melek-Areth the "skin-king," or Æsav or Shimesh-on or Eli-Jahu or Bes, or other "hairy" hero like Her-Akles, whose name seems the 'Heru-Akel or "Horus the Lion" of the Egyptians. And yet Usho seems the same as the Phœnician 'Hushor-Pata'h, whom the Greeks identified with Hephæstos and Zeus Meilich; and 'Hushor seems 'Hez-Ir or "swine," connected with the rites of Osir-is (Isaiah 66:17), and perhaps alluded to in the Job (38:31) as Mo-Shech-oth Chesil ta-Pata'h, rendered "bands of Orion loosen," as Osiris was identified with that constellation, which the Egyptians called Sa'h or "traverser," that is, Pa-Sa'h, and the Arabs call Orion "giant" or Nephele, while Moshech-oth means "drawn," "distended," "tall," as if by "fetters," "cords," and so Pa-Sa'h or "lame." Gesenius here catches the reversing process of the Hebrew, which I herein establish, when he points out that Ches-il and Sach-

el, both rendered "fool," "folly," are the same word; in which case there must have existed some prudential motive; but the reverse goes further, and we find that Ches a "cover" and Such a "cover" are the same; hence Such-oth or "booths" was a "tents"-festival of grapes and fruits, evidently sacred to Ches-ah or the "throne"-goddess Is-is, when Ches-El or "Orion," that is, "Osir-is," flames in the autumn sky; wherefore, it must seem, the month Chisel-en, parts of November and December, called by modern Arabs Rab-y or "great," and curiously by the Persians of the old time Adar. In this connection it may be noted that the reverse of Si<sup>h</sup>-or, a name in Hebrew for the Nile, is Ro<sup>c</sup>-Hes, which in Chaldaic means "inundation," and in Hebrew to "bathe" the body, and Ro<sup>c</sup>-Hes may easily be Ari<sup>c</sup>-Hes the lion-god of Debet or "Aphrodite-polis" in upper Egypt, who was son of the lioness Bas-t, but doubtless a phase of Osiris, perhaps of David.

10. The Phœnician Usho, however, seems clearly the Akkadian and Chaldean Ushu-Gal or "excelling-great" or "ogre,"\* the Assyrian Basham or "excellent," or Chaldean Bosh or "bad"; whence the hero King "Saul" or Sha-

---

\* F. Lenormant, "Beginnings of History."

Aul, perhaps She-Gal or "ravish" (Isa. 13:16; Zech. 14:2), though translators make She-Gal "queen"\* (Nehe. 3:2; Dan. 5:2), while King Ashur-Nezir-Pal calls himself a powerful Ushu-Gal; and Sha-Aul "was Geb from his shoulders and upward than all the people." Yet in the Job we have the word Aash or Aish understood as the constellation Great-Bear, which may connect with Usho, and possibly the Latin word Ursus, as it will be seen herein that Aash is in the name of Aash-Tor-eth; Aash in Egyptian meaning "many," "much." It is more clear to me, however, that King Sha-Aul and the Arab month Shawwal, the hot month August, so connect that the king is a solar type, as I take Usho or Malach-Aareth and °Heru-Akel and Herakles; but so the giant Orion appears conspicuous in August, and may among many have been held as the giant whom the hot Sun has summoned to help as his Sa<sup>c</sup>h or "messenger," "runner," as Egyptians called this constellation, or which holds the Sun in the captivity of night, or is held. It seems to me that this Egyptian word Aash or "much" enters into the name Aes-Av or Aeshav, as Af is the "flesh" or "body" of the dead or night

---

\* She-Gal is evidently to me, in these two texts, as explained elsewhere, "catamite."

Sun. Aes-Av is clearly the Phœnician Usho, probably the Arab Aash or "bear," also "burden-carrier," hence Aa-Zeb or Ia-Bez the "toiler"; but as Aes-Av his name suggests Shave, rendered "idol," "false," "evil," "vain"; hence "Not shall you utter the name of Jehoah your God to Shave" (Ex. 20:7); "to Shave do you make yourselves fair" (Jere. 40:30); and in other texts (Ps. 31:6; Mal. 3:14) there seems a personage; this of the Malachi reading, "Saying, Shave a servant of God, and what Bez-Aa-like our Shemar-en and our Shemar-et," Acha-Shave-Rosh, to whom Eseter or Hadas-ah went, is the "Evil-Brother-Possessed" or "Head-of-Evil-Brothers," but assimilated to the Persian word Kh-Shai-athia or "King," while Vash-tiis a reverse of Shav-et; and so Jehudah married the daughter of Shavva, not Shua, whose surviving son was Shel-ah or ha-Lesh "the lion."

II. The most signal exploits of Usho were done under the name Hoshe-Aa (Num. 13:8, 16; Nehe. 8:17), who performed the most prodigious of all miracles by stopping the Sun a whole day, and one account claims that he exterminated the C<sup>h</sup>anaan-i; and the shrine of this monster at Timen-ath <sup>c</sup>Heres or (reverse) Sera<sup>c</sup>h shows the solar character of Usho or

Jehoshu-Aa, for 'Heres is "Horus" or Sun-light, and Timen is evidently Tum-On or Atum the Egyptian god of Sun-set, special deity of On or Annu, which the Greeks called Helio-polis, and which name Atum perhaps is Edom or Esav who was "red" or Edemon-i; yet the connection of Hoshe-Aa with the lion-god Shu or Shua seems probable, and in Egyptian his name means "light," "heat," "dry"; but it would be difficult to connect the meanings of the Chaldean Ushu-Gal and the Egyptian Shu as here given. Ie-Petha<sup>h</sup> or "Jepthah," the asserted son of Gile-Aad and of a Zan-ah, seems the same as 'Hushor-Pata<sup>h</sup> or Usho, the Hebrew Hoshe-Aa or "Joshua," but this phase of the demi-urge was east of Jordan, and his name derived directly from the Memphian name for Deity, Pa-Ta<sup>h</sup>.

12. Egyptians depict Bes or 'Hi as an exaggerated Pata<sup>h</sup>; having a hideous head and brutal face, covered largely with hair, and a club-like tail and robust yet bowed legs. He was an ogre, but is often represented with a musical instrument and singing. The Greek Pan and Priapus and Hercules and Hephæstos are phases of Bes, who was often a protector of the innocent, and was merry-hearted till aroused. The goddess Ta-Ur or "the Mighty"



is somewhat a feminine counterpart of Bes, and she is also called Shep-ut and Rel-et or Lel-et, and the Hebrew Aash-Tor-eth, who is often associated with Ba-Aal, is probably Ta-Ur, and so Lil-ith and De-Lil-ah; and so the Hebrew word Tire or Tare, "fearful," "terrible," "awful," may be derived from the name Ta-Ur; as the Tare-Dam-ah or "deep-sleep" that fell on Adam and Abraham and Sha-Aul (Gen. 2:21; 15:12; 1 Sam. 26:12) all seem at least a play on her name as the "red-terror" or "bloody-terror"; while the Sha-Baz who caught hold of Sha-Aul (2 Sam. 1:9) was not "anguish" but more probably Usho-Bez; and so Shobach or "thick-boughs" who caught A-Besh-Alom is evidently Usho-Bach or Usho the "entangler," perhaps the "Ne-Buch-im they in the land" (Ex. 14:3) being his followers, and connecting with 'Ha-Besch the Arab word for "confused," "mixed," applied to and from which we get the name Abyss-inia, where 'Ha-Bes was the lion-god. I-Shemaa-El and Shel-omeh each had a daughter named Bas-Am-eth or "beast-maid," unless it be the Assyrian Basham of "excelling"; and one married Æsav and the other was wife of A'hi-Maaz or "angry-brother," if not angry 'Hai or "beast." The Ia-Bish-ah where Sha-Aul was buried under the Eshel was

perhaps the shrine of some feminine counterpart of Bes or Besh, and Ja-Besh is rendered "dry," "drouth," implying heat, yet it must be the Chaldean word Besh or "bad," the Hebrew "shame," while Sha-Aul himself evidently typifies the Sun of Summer. David's A-Bish-Ag, sought to give him "heat" or "Ham, is a more certain form of the same, as Ag is perhaps an abbreviation of Agag, which in Arabic means "flame," "to burn," but was perhaps a Chaldean Igag or Sky arch-angel. And she may connect with Meth-Eg the Anim-ah, not "bridle of the mother-city," perhaps; but "Isha-a Jehoah David in all that walked" (2 Sam. 8:1, 6, 14), which suggests Usho instead of "gave-victory."

13. Certain friends of David, in the revolt of A-Besh-alom, bore the similar names of A-Bish-ai or Ab-Ishai, "Hushai, Shobi the son of Na<sup>c</sup>hash or "serpent," while among his foes were Sheb-aa, A<sup>c</sup>Hi-tophel or "beast-fallen," &c., and this Sheb-aa was of Har Ephera-im, that place of mystery which may be named for the Egyptian Heru em Per-t or "Coming-forth by Day" of the departed soul; a phase of which survives perhaps in the feast of Pur-im when winter is ended and Per-i or "fruits" came

forth with the Sun in Egypt in the season of Per-t or "growing."

14. In the story of Ja-Bez or Aa-Zab, "sorrow," rather the Aa-Zab or "laborer," just as Adam was cursed with "labor" or Aa-Zab, we find sinister names; such as E-Shaton (Shat or Shad was in Egypt the god of slaughter), Shu<sup>c</sup>h-ah or "destroyer," Te<sup>c</sup>hin-ah or "suppliant," "Beth-Rapha or "house-giant," Chaleb or "dog," Kenaz or "hunter," Pasea<sup>c</sup>h or the "lame," &c., all men of Rech-ah or "length" (Arcch). They are put down as descendants of Jehud-ah or the "splendid," who as Had-ad was evidently the same as Dad or David, and a solar type; his wife seeming also to be E-Pherath-ah (1. Chr. 4:1, 4) as <sup>c</sup>Hur was son of both, but certainly was the same as Chaleb (2:19) the father of <sup>c</sup>Hur or "Horus," for Epherath-ah was evidently a woman, the Greek Aphrodite, the Egyptian of which would be Pha-Raa-Da-t or "the Sun's gift"; hence she was Le<sup>c</sup>h-Em or "Shining-Mother"; hence Beth-Le<sup>c</sup>hem of Je-Hud-ah, where Dad or David was son of Ishai or Usho, called Bo-Aaz there, and so Ushu-Aa or "Jes-us." The Bechor or "first-born" of Epherath-ah was <sup>c</sup>Hur, which means a "cave," but also "white," and Buz or "white" gives the word Byss-us for

white or white-linen, as in the Esther (1:6) both words are used; hence Bo-Aaz or Bes and 'Hur seem the same; and so Bozez and 'Harar both mean "glowing," "bright," "shining," as the Arab word Lu<sup>h</sup> means, hence Lu<sup>h</sup>-oth or "tablet"; and so the Le<sup>h</sup>-i or "jaw-bones," that is, "rays," with which Shimesh-on wrought death, and which as Lux passed even into the Latin; and so 'Hur's first-born was Aur-i or "lights," which was very natural if we read that he and not Epherath-ah was father of Beth Le<sup>h</sup>-Em. The grandson of 'Hur was the Maleach Be-Zal-El (Ex. 31:1, &c.), "a worker in-the-Abyss-of-God," the same as the Maleach 'Hur-am of Tyre, it must seem, which latter built the temple without noise of axe or hammer; and both A-Zel and 'Heram are rendered "reserved," "set-apart," perhaps in a subservient or sinister sense, since both were laborers, and labor was deemed a curse. Indeed, the Egyptians, whose Se<sup>k</sup>het or "Field" of Aal-u was a garden, not seeing how food would grow without labor, but also not understanding that the blessed could work the field, deposited with every corpse a clay figure of a man; a custom they continued till the Moslem conquest, and this substitute was called a Shabti, which as one who gives "rest"

would serve well as Hebraic; and Maleach or "worker" is the Egyptian word Mena<sup>h</sup> or "worker."

15. At the famous meeting of Ia-Aakob and Æsav, the former asks that he may go "to the foot of the Maleach-ah which before him," and to the foot of the children, till he arrives "to my Adon of Seair-ah," and this Maleach-ah (fem.), perhaps one of those that met him at Ma-<sup>c</sup>Hena-im, not the man that wrestled with him, could not well be "cattle," but an angelic-worker, for they at once went to Such-oth, and built a house "to him," and to his Ma-Kan-ah made Such-oth, that is, to the Egyptian Se<sup>k</sup>het, who must have been a goddess of "fields" or agriculture, as Se<sup>h</sup> also in Egyptian means "plough"; but this building to Ma-Kan-ah or "possessor-ess" (usually "of cattle" implied) suggests Kain (Gen. 4:1), a Kan-ith man of Jehoah, the first to build a city, but who lived a Naa or "wanderer" when driven from above the ground; wherefore Tubal-Kain or the "lustful" or "beast-like" (Lev. 18:23) Kain, was perhaps the same; and Tubal-Kain was a Lot-Esh, rendered "forger," but "hidden-fire," implying "magic," hence was son of Zill-ah or "shade," and so Be-Zale-El the Maleach and <sup>c</sup>Huram and Kain and Tubal-Kain seem of the

Hadas-im in the Ma-Zull-ah (Zech. 1:8), who walk the Earth (v. 10) as Kain wanders when on it.

16. Kain, evidently son of Na<sup>e</sup>hash, as the story of the eating of the fruit seems to imply, may possibly be El Aeli-on, rendered "God Most-High,"\* called "Kon-eh of Heaven and Earth" (Gen. 14:19; 22), as in Assyrian Kai-van, easily contracted to Kain, means "most-high," same as Sak-Ush in Akkadian; and as Suk-Ush is a name of Ishtar, Aish-Tor-eth, the horned As-Tar-te, &c., the Ma-Kan-ah or "cattle" at Such-oth may suggest that she was goddess there, as she was more than a thousand years after the supposed time of Ja-Akob (2 K. 17:30), and appears to have been a goddess of the ancient giants (Gen. 14:5; Deut. 1:4); wherefore <sup>e</sup>Hiram wrought near Such-oth (1 K. 7:45-46), to which the Maleach-ah came with Ja-Akob (Gen. 33:14). Of the Kain-ites was Ja-Ael or the "lofty," wife of <sup>e</sup>Heber, and assassin of Si-Se-Ra, evidently a giant-ess, for the Kain-i were a band of Midian or the "tall," like the Med-atha the father of Haman the Agag-i; but Ja-Ael or "wild-goat" (1 Sam. 24:2; Job. 39:1; Ps. 104:18)

---

\* El Ael-ion rather means the "God Above," as in Ba-Aal or "in the Above;" so Ja-Ael who murdered Sisera.

suggests a connection of the murderess with the Seair-ah or "she-goat" of Æsav, &c. In any case it would be expected that a Ma-Leach should come and build for Ja-Akob.

17. If Ma-Leach or "worker" is not the Egyptian Manea<sup>kh</sup>, "worker," and we look to the Chaldaic, we find the man-god Merodach called Mulu-Khi or "man-god," as Lenormant renders it; clearly the old Akkad third person Mul-ge, who was lord of the Un-Seen world, and became Bel the demi-urge of a later time, that is, "Merodach" or Marduk; but whether we get from this Malach or "King," or Maleach or "worker" and "angel," is not clear, perhaps both; yet, like the Egyptian word, both imply an active agent, a Demi-Urg-os or "worker for the people," the Greeks said. A personage of this sort must be Titanic; and the Pele at the annunciation of Shimesh-on (Judges 13:18) seems a Ne-Phel-im or "giant," hence "wonderful," and connects this Maleach Jehoah with his appearance Nore (v. 6) or "fiery" very, with his son the gigantic Shimesh-on or Bes or Malach-Aareth, the Sun of Summer. It is curious, however, that Maleach, or the Egyptian word Manea<sup>kh</sup> as "worker," has the same meaning as Amon, rendered "Master-Workman" (Prov. 8:30); "to form,"



“to shape”; hence Haman the Agag-i; Te-Mun-ah or “shape” (Job 4:16; Ex. 20:4); the Ma-Mon of the days of Jesus (Mat. 6:24).

18. It does not appear that Ia-Aakob complied with his promise to go to his Lord of Seair-ah, and the reason may be that Ja-Aakob typifies the Sun-rise. In Egyptian the mountain of Baa<sup>kh</sup>-a, the reverse of which is A<sup>kh</sup>aab, meant the Sun-rise, and Man-u was the mountain of Sun-set, while “mountain” was their word Set, the Har and Gib-aa of the Hebrew. The night “wrestle” was Abek, which initiation was at the Aaber of Ia-Bok, both of which seem forms of his name; but the place was the same Ma-<sup>c</sup>Hena-im which he named for the Maleach-im, and Ma-<sup>c</sup>Hen or “camp” also means “grace” or “favor,” that is, of the Adon of Seair-ah or Edom, who was born Edemoni, “red,” which sounds like Ta-Man-u or (in Egyptian) “land of Sun-set”; but Ma-<sup>c</sup>Hen-a may suggest the Egyptian boat of the Sun called <sup>c</sup>Hen-nu, in which the Sun “passed-over,” or Aaber\* in Hebrew, and which boat

---

\* Note that Aaber is used five times in Gen. 32:21-23. The same profusion is notable in the “pass-over” or Aaber of the Israel-i under Jehoshuaa, and at the return of David over Jordan from Ma-<sup>c</sup>Hena-im in the Aaber-ah or “ferry-boat.”

was evidently the Seair-ah or oryx-barge "in the way of Seair-ah" (33:16).

19. The "messengers" sent to Æsav by Ia-Aakob were also Maleachs, and are fully as much entitled as the others to be translated "angels"; nor is it supposable that the same writer would use the same word in a different sense in a following verse (32:3-4); hence it must be that the Maleachs at Ma-<sup>c</sup>Hen-eh were used as envoys to Æs-av, in the field of Edom, to find <sup>c</sup>Hen (v. 6); and that "servants" or Aebad-im (vs. 6, 16) could not perform such high function is notable; so that these "messengers" were evidently angel-workers like <sup>c</sup>Hur-am and Be-Zale-El. But certainly the story is somewhat the same as that of Israel fleeing before Pha-Reaoh (Ex. 14:19; comp. 13:20-21), and that of Jehoshuaa when he met the Sar Zebaa (Josh. 5:13-15), who here plays a vague part, similar to that of Æs-av, or that of the <sup>̄</sup>Maleach-i; but in case of the Aaber or "pass-over" of David to and from Ma-<sup>c</sup>Hena-im-ah, Zibaa the outcast recalls the captain Zebaa (Aa-Bez, if reversed), and the name Chi-Maham or "like Ma-Haman" suggests the giant Haman, while the only one called "a Maleach of the God" is David himself (2 Sam. 19:27), and this by the Pa-Sa<sup>c</sup>h or "lame"

Mephi-Besh-eth, who as Memphis- or Moph- "Shame" must stand for Pata<sup>h</sup> or his Syrian type Bes or Bosh or Usho.

20. Egyptian tablatures depict Bes or <sup>c</sup>Hi with a tail, on which he is often seen to squat; but Assyrian ogres or monsters all have wings. Bo-Aaz had a Chanep or "wing" it must seem, for Ruth (3:9) asks him to expand his Chanep for that he is a Go-El. This word is rendered "near-kinsman," "redeemer," "avenger," "polluted," but Ge or Go means the "high" or "up-raised," "majestic"; hence Go-El or the "lofty-God," akin to the Akkad word Gal-u, perhaps, that is, "big," "excelling." Ba-Aal Chanep or "winged Ba-Aal" (Prov. 1:17; Eccle. 10:20) certainly seems some violent persons "greedy of gain" or Bez-aa Bez-aa. The Chanep of the Me-Ail which David cut from Sha-Aul (1. Sam. 24:4) does not disprove this view, since the giant was not naked, and the Me-Ail seems a "wild-goat" or Ael-skin, like the Seair or "hairy" Æsav and Eli-Jahu.\* Nebu-Chad-Negar's Seaire became like an eagle's, which probably means he became winged. It was on wings of "eagles" or Neshar-im that Jehoah says (Ex. 19:4) he bore Bene-Israel out of

---

\* The "robe" or Me-Ail (1 Sam. 2:19; 28:14) of Shemu-El was a goat-skin or fleece of the wild-goat.

Egypt to Har Sinai; a statement, contrary as it is to the condemnation of the Chaldean monarch, tends to identify Jehoah with 'Har or "Hor-us," as he certainly seems so identified when called "Jehoah the Haras" (1 K. 18:30), rendered "the Lord that was thrown down"; for the "hawk" or Bak is the hieroglyph of Horus (whence perhaps Bakch-as, as Neshtar may give us Dio-Nysi-us); and in the cited text Ba-Aal or Set, the Egyptian mountain or desert god, was silent, while Jehoah's altar was Ie-Repe by the hairy Bes or Eli-Jahu in the presence of A<sup>c</sup>heab (or Bea<sup>c</sup>ha) at Charam-El, where doubtless the "vineyard" or Charem god had a memorable shrine; for Ie-Repe or "healed" suggests the Egyptian "wine" or Pa-Arep, the good Priap-us of the Greeks; but he was answered by fire (vs. 24, 38) as well as rain; a story which separates Ba-Aal from the Melach-Aareth, Molech, &c., it must seem, and hence not consistent; and it also connects Jehoah with Horus and the wine god Osir-is or Noa<sup>c</sup>h or Bacchus. The words Harus and Bus are rendered with like meaning (Isa. 14:17, 19; Zech. 10:5; Ex. 15:7, &c.), and in the Egyptian worship of the date of these Bible stories Bes had absorbed the attributes of A-Tum and Raa and 'Heru-Ur ("Aroer-is") as

the old Sun, while °Har or "Horus" was the young Sun, the Sun of morning or of Spring; hence Je-Bus as a town and shrine of the old concept became the Hiero-Solyma or Horus-Solyma of the Greeks, it may seem; and this would explain, perhaps, the columns Bo-Aaz and Ia-Chin placed before the temple, as °Hun in Egyptian means "child" or "youth," and Horus is called °Hun in the "Sorrows of Isis," while the Metternich Stele represents Bes and Horus apparently as father and son.

21. The connection of Bez or Ie-Bus with Æsav appears when it is said that Æsav "despised" or Ji-Bez his birthright, and when we find his wife called Bas-Emath, whose father's name, Ael-on, means "strong" and also a "ram," while Math or E-Math suggests "death," though Em-ath may be merely "mother," or "Am-ath," handmaid." Sha-Aul, the second syllable of whose name may be for "strong" or "ram" was also "despised" or Ie-Bez-ah by the sons of Beli-Aal, who asked "What Ieshuaa this?" not "How shall this man Ieshuaa us." (1 Sam. 10:27), for the old word Usho-Gal or "ogre" meant to a feeble people a "saviour," if even in a Ie-Bez or "despised" form, for Sha-Aul had been turned into an Aish A°har (10:6; 11:7), literally a

“man behind” or “fierce man,” the Greek and Egyptian Acher-on or Charon, or perhaps °Har or “Horus.” It seems certain that Sha-Aul nor Æsav, any more than Bez or Malech-Areth or Pan or Herakles, is to be considered less than a demi-god; “saviours” when with us, °Her-ah or “fierce” when against us, hence Aish A-°Har may be a “fierce man,” though in Egypt every king called himself a °Har or “Horus.” I-Shemaa-El the Kash-eth or “archer”; Nabal the Kesh-ah or “churlish,” whom David calls °Hai or “beast” (rendered “him-that-liveth”); Sha-Aul and Mordech-ai as descendants of Kish, all were sylvan concepts, it must seem; that is, Kish-eth or “snarers”; and so, when El-Ishaa is conducting the hairy Eli-Jahu to the Seair-ah or “goat-berge,” and asks a gift, he calls El-Ishaa “Kesh-ith to Sheol” or “snarer to Hades,” rendered “hard to grant”; hence we should take Kish and its derivatives in an evil sense.

22. Aaz-Azel, to whom the Seair-Aaz or “hairy-goat” was sent at the Atonement, evidently represents the rejected deity of the fields, or the Sun of winter, as the “goat” or “strong” when Azel or “departed.” At the other autumn festival (Such-oth), a portion was sent to Ain Nachon, rendered “nothing-is-prepared”

(Nehe. 8:10), but which means the "not erect," the "imperfect," the "un-sincere." The two evil personages are connected by the incident of Auzz-ah, whose name means "strength" or "goat," and who was smitten by the God for touching the Aron at the inn of Nachon (2 Sam. 6:7); and this was notice to David to leave the Aron or chest at the house of Aobed Edom or "servant of Edom" or Æsav; thus opposing Na-Chon to Auz-ah or Aaz-Azel, the "erect" to the satyr concept or beast type of Deity; but David, offended by the death of Auz-ah, appeased the satyr by leaving the boat at the dwelling of his servant for three months, perhaps the winter season of Capri-Cornu. And at Such-oth feast the Nehemiah (8:10) proceeds to tell the people "the joy of Jehoah, he your Auz"; a significant statement because it is probable, very probable, that Æzeraa and Ne<sup>c</sup>hem-Jah introduced the name Jehoah at this time as the correct name of Deity, which would imply that the word is rather from an Euphratic language. And this may further appear if we take the feast Iom Chipper, which happens at nearly the same time, as the same observance, but by the Canaanites; and that both are in token of grief at the departure of the Sun and warmth and vegetation is attested



if we understand that Aaz-Azel of the one and Ain Na-Chon of the other are the same. The two pillars before the temple may find here an explanation of their names, for Bo-Aaz would represent the old or winter Sun, the "hairy" Seare or Capri-Corn-u, Æs-Av, A-Tum as the Sun-set Deity in Egypt, the Greek Pan who was nurse of infant Bakch-os; while Ia-Chin or Na-Chon, which any Hebraist would understand as the same word, and meaning the "erect," hence the risen, finds 'Hun in Egyptian meaning "child," "young," with which may be compared the statues at Memphis before the temple of Pata<sup>c</sup>h called Summer and Winter (Herod. 2:121).

23. The daily and yearly birth of the Sun was the source of numerous myths or ideals; the old or winter Sun being hoary or hairy, hence horny, the Kron-os of the Greeks (the Karan or "horn" of Hebrew), and Satur-n-us of the Latins, called also Latius (from Lateo), as Lot and Seter in Hebrew both mean "concealed," and so the Greek Satyr; the Saturnalia at Rome when the Sun is in Capri-Corn in the month Tybi or Tebet of Egyptians and Hebrews, which is the Teb-ah or "ark" of Noah and Mosheh, but particularly the Seair-ah

which carried off Æsav and Eli-Jahu; but see the note at the end of this chapter.

24. But the Seair-ah out of which Jehoah addressed Job (38:1) comes nearer to my understanding as the "great Rua<sup>h</sup>" and "great Seaire" which were sent by Jehoah to punish the fugitive Jonah (1:4), and whom they or it found asleep in the recesses of the Sepin-ah (v. 5), that is, Spain, or the "hidden," or a "ship" of that far Sun-set land. Rua<sup>h</sup> is also a Phœnician word, and figures in the mythology of that land as the wind-god;\* and in the Genesis (1:2) as Rua<sup>h</sup> Elohim it rubbed an opening in the seas, while in the following Jahvist document Jehoah Elohim is said to be walking in the garden "to the Rua<sup>h</sup> of the Sea," as Iom means both "sea" and "day," and as the guilty pair heard his voice, as Job did, and as at Pentecost (The Acts, 2:2-4), we may conclude that "cool of the Iom" should be altered into the sense of terror, as Seaire also implies, as appears from their hiding in the tree, "for I crafty," said Adam, since Aeirom is the Aarum of verse 1, and he was not "naked" (v. 7); hence the Rua<sup>h</sup> of the Sea and its voice connects with the Seair-ah

---

\* Vahu was the wind-god of the Persians; whence probably Jahu or Jehoah.

or Jonah's "tempest"; and Adam and Jon-ah became out-casts, as were Job and Æsav and El-Jahu. Shar-u in Chaldean is rendered "wind," and Shar was doubtless the wind-god, for in their Deluge myth he and Nebo march in front of the thunderer Ramman or Rimmon, and overwhelm hill and plain; and if personified there it is easily seen that it must have been likewise in Palestine, and also given an aspect of "terror" or Seaire, hence "hairy" and "goat" as well as "whirlwind." The Greeks personified the North wind as Bore-as, which was a terror, and at the same time may refer to the Bar-is or "barge," the Egyptian Bari; and Boreas was certainly depicted with wings and white hair, and was worshipped. The Egyptians depicted the North wind as a goat or ram with four heads, and with two pair of outspread wings; while the East wind was of like head, but with only one, and one pair of similar wings; reminding us that "Jehoah caused to go the sea in the Rua'h Kad-im Aaz-ah all the night" (Ex. 14:21), and Kadim Aaz-ah is "ancient goat" (fem.) as well as "East strong," which seems a remnant of the original myth of the pass-over of the Sun or his Af or "body" in the Seker or 'Hennu barge of the oryx-prow; for Bene-Isera-El was then before Ba-

Aal Zephon, which may be Ba-Aal of "the North," and is identified by students with the Greek Typhon, that is, Set the brother-foe of Osiris, but also with the Arab word Tuphan or "whirl-wind," and thus connecting with Seaar-ah and Kadim Aaz-ah. The word Zephon also means "hidden," and so does Sepan, and Jonah took refuge in the recesses of the Sepin-ah ("Spain") or "ship." The Red Sea was the sea of Sup, or Suph, and Sup-ah is also "tempest" (Job 27:20; Isaiah 17:13, &c.), but perhaps in its usual sense "to sweep away," "to carry-off." The Such-oth observance in Autumn was also called A-Sep or A-Seph, for the Sun was then retreating to his Such-ah or "tabernacle" or "covert," just as Bene Isera-El and Ja-Aakob were at Such-oth, and Seph or A-Seph means both to "take away," or "withdraw" and the atrium of a sanctuary; so Jo-Seph or Jo-Sep was the "taken away," and Zephon-ath or "hidden." The A-Seph Suph (Num. 11:4), rendered "mixed multitude," is perhaps taken from the Jeremiah (8:13; also Zeph. 1:2), and as "I will consume" implies a destroyer or eater; hence it Te-Av Te-Av-ah or "fell a-lusting" (compare the Ta-Av-ah or "delight" of Eve, Gen. 3:6), that is, "desire for flesh" or the Egyptian word

Af; which as a monster is thus identified with the Ae-Reb Rab or "mixed multitude" (Ex. 12:38) that went up with Bene Isera-El, and which as Ae-Reb seems also taken from the great personages to be cursed in the Jeremiah (25:20, 24), the Rab or "mighty-one" of the Isaiah (19:20), so that A-Seph Suph and Aereb Rab was some powerful creature, some "great Dark" one, which was of the geni or giant brood; perhaps connected with the body of Jo-Seph, and certainly with the Sel-Av or "quails" that went up (Ex. 16:13), which was clearly not "quails."

25. Seair-ah, as feminine of Seaire, connects with "Esau" or Aes-Av, a name which in Egyptian as Aash-Af would mean "much-flesh," implying both size and voracity. There is much in favor of the view that "the Adam, the Adam this," which he asked Ja-Aakob to let him seize, was a "man," perhaps a "red man," whom Aes-Av would have eaten had not his brother given bread and lentils instead. The giantology of all nations is connected with flesh-eating, and even that of human captives; and, as an aspect of Melach-Areth or the "skin-killing," to whom as Molech the Hebrews offered their children, whom he was supposed to devour, Aes-Av asked that he might eat the

Adam or "man." "The God" even directed the patriarch Aberaham to thus sacrifice his son, but then spared the youth. So, at the famous Berith or "covenant" of Jehoah and Bene-Iserael (Ex. 24:11), where "the Elohim was seen to eat and to drink," it seems to me indicated from verses 5-6 what his meat and drink were, or at least that children were sacrificed to him on this important occasion; but the stronger similarity of Jehoah and Aes-Av is that the God of Isra-El also used the Seair-ah or Seaar-ah (Job 38:1; Gen. 33:16).\*

---

\* Whether the initial letter be a Sin or a Samech this word is usually rendered "storm," "tempest," "whirlwind," but only "goat" when the Sin is used.

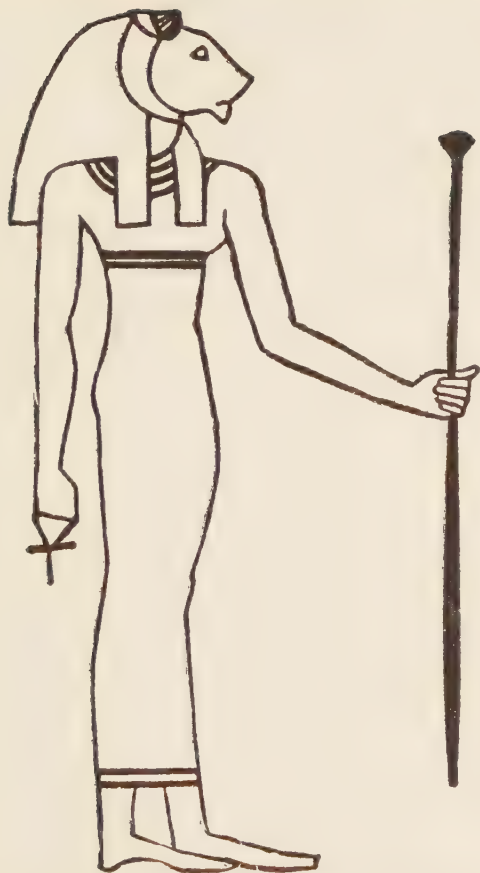
## SECTION VII

1. David, like Shimesh-on, was a lion-killer; as both were aspects of the "skin-king" or Melech-Aaor. A "skull" or Gol-shaped rock at Jerushalem, called Gol-Gatha, made David also a giant-killer, as David is said to have carried the giant's head there before he dispossessed the Ie-Bus-i (1 Sam. 17:54), and Gol-Jath of Gath is the Gol-Gatha of the Son of David.

2. Ar-Aun-ah the Ie-Bus-i has the Ari-eh or "lion" name, and he may be meant for Bes or Ie-Bus. It was at his Garon that the Ma-leach of the Ma-She<sup>h</sup>-ith stayed her "destructive" hand, and Se<sup>k</sup>het was the lion-goddess, wife of Pata<sup>h</sup> at Memphis, who had a shrine in Josiah's time at Jerushalem (2 K. 23:13), called Mount of the Ma-She<sup>h</sup>hith, but there identified with Aash-Tor-eth; yet at Pa-Sa<sup>h</sup>, if blood was on the door-post, "there shall be no plague to Ma-She<sup>h</sup>-ith in my Hach-oth" (Ex. 12:13), which latter may refer to her name as Ur-<sup>c</sup>Hek, the Greek Hek-ate. In the curious and unintelligible chapter (2 Sam. 24:)



of David's census, the net result is that he occupies Je-Bus, and sets up a Mi-Zeb-a<sup>h</sup> or "altar" to Jehoah, a reverse of which word is <sup>c</sup>Ha-Bez, the lion-god of "Abyssinia," which, as the Arab words <sup>c</sup>Ha-Besch, bears his name. Scholars have failed to note that the Hebrew (1 Chron. 4:9-10) itself says that the name of the old deity Ja-Aa-Bez is a reverse of Aa-Zeb or "sorrow," or "pain," "toil" (Gen. 3:16, 17), and the Zeb-a<sup>h</sup> or "altar" may have name from worship of <sup>c</sup>Ha-Bez; the "Chi-Bes (or "like" Bes) in the wine to his shame" (Gen. 49:11), as spoken of Je-Hud-ah the lion, of whom Tamar made "to Buz" (38:23); and Je-Hud-ah was no doubt Bez or Je-Bus. Ja-Aa-Bez seems in the Chronicle story the same as Shob-al or la-Bosh of the preceding verse 1, which is the la-Bush or "garments" (correctly "to shame") of Gen. 38:23, as well as the la-Buz or "to shame" of that text; but the Chronicler makes Shob-al a son instead of the same as Je-Hud-ah. This Ia-Aabez was Ni-Chebad than his brothers, strictly "heavier," usually "hardened"; but Ai-Chabod the son of Phi-Ne<sup>c</sup>has, or in Egyptian "the black," shows that Chebod is the <sup>k</sup>Haibit or "shadow" of a man, hence Ja-Aa-Bez was "darker," "gloomier"; confirmed by Ai-Chebod's mother's name,



Bas-t or Se<sup>k</sup>het of the Egyptian Inscriptions; regarded in this book as the She<sup>c</sup>hath or Ma-She<sup>c</sup>hath worshipped at Jerusalem, rendered the "Destroyer," perhaps Aash-Toreth, perhaps feminine of Bes or Ja-Bez.

Lal-ath, rendered "near-to-be-delivered" (!); and Phi-Ne<sup>c</sup>has must have priests' food <sup>c</sup>Hi or "raw" (1 Sam. 2:15, 22), and he violated the "serving women" or Zabba-oth in the temple of Jehoah Zabba-oth at Shiloh.

3. Saba in Arabic means "lion," but "fox" in Egyptian, and "man" in Ethiopic, while Zeeb in Hebrew is "wolf," Zebo is "hyena"; and Bas or Ba<sup>c</sup>ha in Egyptian is "panther" or "leopard"; hence Sab and its reverse Bes seem somewhat the same, and doubtless the Latin Bestia came from this source, while the Greek Bas-il or "king," a "sheep-skin," is probably Bes-El, a Syrian word; for the priest Vespasian consulted at Elijah's shrine Tacities calls Basilides, which was perhaps a general title of them, for Eli-Jah and the Tyrian Melach-Areth or "skin-king" were in close proximity. Zabba-oth or "Hosts" is a title given Jehoah, but the title is not given him in the Hexateuch, Judges, Job, Ezekiel, or what are called Solomon's writings; yet Zabba-oth is a feminine plural, and I suspect "signs," "portents," of the constellations, with their beast figures, gave name to the "serving women" of Zeb or Bez; hence Aa-Zib-ea or "finger" wrote the ten commandments, as a Syb-il might have done. In Egyptian, however, the hieroglyph

Seb is a "star," symbol of worship, and the Jeremiah tells us (44:19) the Judean women made cakes to "the Aa-Zib-ah," not "worship," who seems to be called Malacheth of Heavens, though Malech-ah would be "queen." Shabbe is the name Pausanias gives the Hebrew sybil, of whom we doubtless have a memory in the story of Ai-Zebel (not "Jezebel"), before whom even the puissant Eli-Jahu fled, to "return" (ti-Shibi), however, from Gile-Aad as Jehue the chariotier, and destroy the sorceress, for had not Eli-Jahu gone away in a chariot?

4. From Phrygia, where Sabazius was son of Kybele, to C<sup>h</sup>ush or Merve on the upper Nile, anciently called Saba, we have the footprints of the mighty Seb or Bez; and the Boz-Ra (not "Byrsa") of Carthage and of Edom, and perhaps Byzantium near the Euxine, as well as the titles Sebastos and Basilios of the Greeks, attest the expanse over which the beasting ruled and the impress of the strength of this tilanic concept. In Abyssinia he was called °Hi-Bes; Egypt perhaps adopted him as Seb the father of Osiris, and he was also °Hi and Bes of their inscriptions. We find his name in the Sicher-Bas or Acher-Bas of Tyre and Carthage, and probably in the Zabba-oth of Jews and Phœnicians, as in the Je-Bus of

Jerushalem and the Bu-Bastis of Egypt. In the classics he is divided into the hairy Heracles, Hephæstos or Vulcan, Pan, Neptune, the bearded Bacchus, Saturn or Kronos, Hades or Pluto, &c.

5. The swan-song of Jakob and the 38th of Genesis clearly indicate that Je-Hud-ah, not "Judah," was this lion-type of demi-Deity. The syllable "ah" at the end of a masculine name in Hebrew suggests to me the definite article Ha, and that some concealment is designed. Thus the Greek word Had-es or Ha-Des may be the origin of Ha-Duh-ei, reverse of Je-Hud-ah, and Ho-Du or "India" is in point (Esth. 1:1). In the oracle of Ja-Aakob his son Je-Hud-ah is given all the lion names, and even Cha-Bes or "washed" suggests the lion-god <sup>c</sup>Ha-Bes of Abyssinia, though also meaning "like Bes"; and from this lion "Not shall depart a staff and a Ma-<sup>c</sup>Hoeck (the "flail" or "flagellum" or <sup>k</sup>Hekek of Osiris\*), from between his loins till that cometh Shil-oh, and to him a taking† of the peoples"; and this seems the words

---

\* Wilkinson says it was emblem of dominion, given sometimes by deities to the kings. It seems the "fan" of the Matthew (3:12). The "staff" or Sheb-At was evidently the crooked staff, emblem of majesty, often held in the same divine hand as the <sup>k</sup>Hekek.

† I-Ka<sup>c</sup>h-eth or Ma-Ka<sup>c</sup>h-oth is rendered "taking" (2 Chron. 19:7), "ware" (Nehe. 10:31).

of a Hellenised Jew, for Shil-oh is reverse of ha-Lish or "the Lion"; Lis in Greek; hence also Hellas and E-Lish-ah (Gen. 10:4; Ezech. 27:7); and the reference is to A-Lesh-Ander or "the Lion-Man" of Macedon; also mentioned in the 38th Genesis as Shel-ah or ha-Lesh the son of Jehudah; but there is possibly allusion to Mo-Shel or "ruler" (Micah. 5:2), that is, Shel-it or Sul-tan.

6. It seems incredible that the Hebrews, an ignorant and imaginative people, should claim not to have had visible and beast symbols for their several concepts of Deity. The fierce and persistent attacks on "idols" show that they had. Besheth or "shameful-thing" had an altar in every street of Jerushalem five centuries after the supposed era of David (Jere. 11:13; comp. 3:24), and seems connected with that most popular Hebrew name of Deity, Ba-Aal, the "Over" or "In-the-Above"; just as the Egyptian 'Her or "Hor-us" means the "Over" or "Above"; and this connection would evidently identify Ba-Aal with Besh or Bes; but this is done when the hairy Elijah is called man Ba-Aal, and probably as to Abraham when Sar-ah is spoken of (Gen. 20:3) as "in the Aul-ath (or consecration) of Ba-Aal"\*; that is,

---

\* "Wife of the man," Aish-eth of the Aish, is in verse 7.

as an Aul-ah or Beth-Ulah, "virgin," of Ba-Aal; and this accords with the Nesie Elohim or "exalted of God" that Abram is elsewhere (Gen. 23:6) called, and with Sar-ah as "princess"; but in Chaldaic Nesh is "lion." The Egyptians made Ba-Aal the same as Set or Nubti or Sute<sup>k</sup>h (Sadok), and a war-god, and not the same as Bes. The word I-Bush in Chaldaic is rendered "made," "to form," corresponding to the Hebrew and Egyptian word Pata<sup>h</sup> or Patha<sup>h</sup> in some degree, and to the Hebrew words Aesah and Bera, and hence "Creator" would be the Ie-Bus of Jerushalem, at least in the sense of Maleach or "worker"; but, if such was the origin of this name and concept, the original meaning must have fallen into the opposite one of "shame," that is, the Chaldaic Bashu or the "bad"; and there seems little doubt that the name Ie-Bus or Bez is from the Egyptian word Basu or Ba<sup>h</sup>a, which means "panther" or "leopard," as he is also called <sup>e</sup>Hi in Egyptian, which in Hebrew means "beast," and hence the <sup>e</sup>Hi-El who is said to have built a "house of the Gods" (Beth-ha-El-i) of Jeri-<sup>e</sup>Ho-h, was probably the same as the Ie-Bus of Jerushalem, and he seems to have sacrificed his two sons, Abi-Ram and Segub, whose names both mean "exalted"; and <sup>e</sup>Hi-El



is probably the same as °He-Zer-on, the "shut-up beast," father of Ram and Segub (1 Chr. 2:9, 21), as well as of the "dog" Chaleb, who took to him Ephraim, whose son was °Hur (4:4), the Egyptian word for "Hor-us."

7. In the later Egyptian, Bes or °Hi becomes solar, or rather the old Sun, as he was in Phœnicia perhaps always identified with Ullam or "Time," expressed also by the word °Haled, hence °Huled-ah who gave the Tor-ah (2 K. 22:14); and the hairy Shimesh-on, shorn by De-Lil-ah, attests this solar concept of the lion-god in Judea by the precise names of the Sun and of the night. In the "Sorrows of Isis" (Budge. v. 2, p. 232), when °Heru is "stung" or Pesa°h, he is said to have been "nursed by a lioness, in the house of Net" (Neith), and Lel-et the bear-angel, a name of Ta-Ur, and °Ha-t and Bes, are asked to protect the limbs of the child; °Ha-t having the feminine terminal and sign. In Egyptian, however, °Ha or °Hi means the "fallen," as the Ain Nachon or "not erect" ("nothing is prepared!") of the Jewish feast Such-oth (Nehe. 8:10); but it cannot be certain that the Bacchic shout Hollol-u-Xai\* (Plutarch's Ἑλ-

---

\* Hollol-u-Xai, Bacchæ, 24, 688, is probably Hallel-u-°Hai in Hebrew.

lel-u-Jou at the O-Sochaphoria) alludes to 'Hai or Bes unless Hallel refers to Bacchus as the grape month Elul might indicate, in which case the Hebrew Hallel-u-Jah or "Hallel and Jah" must refer to the younger and to the older concepts of Deity, such as (Dan. 7:13) the Athik of Days and Che-Bar man, or father and son; but Ain Nachon or 'Hi as the "fallen" express the Hebrew word Nephil-im (Gen. 6:4; Num. 13:33), sons of Aa-Nak, the Anunak-i or Earth genii of the Chaldeans; but in an Egyptian hymn to the Sun it is said "O thou who art Raa when thou risest and Tem when thou settest \* \* who traveleth across the sky \* \* the serpent-fiend Nak hath fallen and his two arms are cut off," &c.; and so it may be that Aa-Nak and Ain Nachou are the same, and that Nak was the Egyptian proto-type of them; nor is it amiss to say that the usual name for the great serpent foe of Raa is Aapep, meaning "giant," and that Nephil-im is often rendered "giants."

8. It would thus seem that the ogres of "darkness" or "night," the respective Egyptian words for which are Ne'has and Kek or Kora'h, give us the Hebrew word Na'hash or "serpent," "enchanter," "bronze," and the Greek word Gorg-on; as Kek may be Gog; and so

Kora<sup>h</sup> is the rebel against Mosheh, and son of I-Za<sup>h</sup>ar or "white" (Ex. 6:21), while Eli-Shaa is called Kora<sup>h</sup> by the wicked children as perhaps meaning "black" and not "bald-head." The overthrow of the Titans as classic story seems a tradition common to other peoples, and it is probable that the Na<sup>h</sup>ash who was condemned to crawl on his belly for deceiving Adam and <sup>h</sup>Hav-ah was a great dark ogre, hence is said to be "most high" or Aa-Rum ("piled-up," Ex. 15:8) "from all the <sup>h</sup>Hai-eth" or "beast-like" of the Sid-ah; for there were men of the Sid-ah like the red and hairy Ae-Sav, twin son of Rebek-ah, perhaps reverse of ha-Keber or "the tomb." Aa-Rum is usually rendered "crafty" or "naked," and so Adam and <sup>h</sup>Hav-ah, after eating of the tree to "make wise" or Sachil, found they were Aei-Rum or "crafty," hence could make girdles; so that "crafty" or "wise" is a double yet correct rendering of Aa-Rom as applied to the Na<sup>h</sup>ash, and which would accord with his name as "the diviner" (Gen. 44:5, 15, &c.), also "sorcerer," "enchanter." Na<sup>h</sup>ash is thus a Pe-Rom-Theos or "Prometheus," which in Egyptian would be Pe-Rom-Ta or Pe-Rom-Da, "Heaven-man-giver," as Ta or Da is "to give," and hence the Greek The-os and the Latin De-us, and Pe-

Rom is "Heaven-man" or "the man"; for Na<sup>h</sup>hash had also taught mankind and suffered for it. He was Arur or "cursed" from all the Beham-ah or "beast-kind" and from all the 'Hai-eth or "beast-like"; and this accords with the statement the priests of Pata<sup>h</sup> made to Herodotus (2:142-144) that no deity had assumed the form of man within 11,340 years, during which time there had been a Pi-Rom-is who was high-priest for each generation, and that Pi-Rom-is in Greek means "a noble and good man." So, Ram, Me-Rom, and their variations in Hebrew, mean "high," "lofty," "elevated"; hence Aa-Meram or "Most-High" was father of Mosheh and also of Jesus (Luke 1:32, 35), as, indeed, Abram in Egyptian, if Aab-Ram, would mean "priest-high" or "priest-man." Na<sup>h</sup>hash was thus an Aa-Rum, precisely the same as Aa-Me-Ram, as Hebrew forms are put, and the word at least seems to mean one elevated by occult wisdom; so, the Mattah or "staff" of Mosheh is changed into a Na<sup>h</sup>hash, while that of Aharon is changed into a Thanin (Ex. 4:3; 7:9), which latter is Greek Py-Thon, no doubt, while both seem connected with Ur-<sup>c</sup>Hek the serpent-symbol in Egypt, translated "mighty-enchanter"; which

in their Hades was used to open the mouth of the dead.

9. The Sachil or "make-wise" probably connects with E-Sachil-Api-os or Æsculapios, who in Phœnicia was recognized as one of the Kabēr-i, and whose resemblance to Mosheh has been often remarked. The fate of Na<sup>c</sup>hash is very like that assigned to Nebuchadnezzar (Dan. 4:33), whom a decree of Ailla-Ie or "Most-Hight," perhaps Ilu-Ea or the god Ea, drove from among men to be as a beast of the field, &c.; yet, like Ia-Bez, the Babel King was restored and "excellent grandeur added to him" (v. 36) when he acknowledged the King of Heaven. The Na<sup>c</sup>hash, who long figured in Jewish as now in Christian theology, was not pardoned, but allowed still to Shuph or "bruise" the seed of the woman; Shuph or Shephiph-on "adder" (Gen. 49:17) being the "horned-viper" or <sup>c</sup>Hefi of Egypt,\* and the woman was also allowed to Shuph; that is, both became as the Kereastes, which is very venomous, and lies in the dust or sand of the desert, very covertly; hence the indignant Adam thereafter called the woman <sup>c</sup>Hav-ah,

---

\* This was the opinion of Jerome, Gesenius says. The word Shuph, however, is rather the Egyptian <sup>k</sup>Hef, "adversary."

which is precisely consonant with the Egyptian word <sup>o</sup>Hefi; nor is there any instance where the particular form of her name is used for <sup>o</sup>Hai or <sup>o</sup>Hieh, "life," "living," or their variants. The "snake-players" of Egypt are still called <sup>o</sup>Haiv-ee.

10. The opening verses of 6th Genesis seem to class the Nephilim with the sons of "the Elohim" and with the Gibbor-im or "mighty-men." The Gibbor-<sup>o</sup>Hail or "mighty-man of valor," such as Sha-Aul, Boaz, Ie-Petha<sup>o</sup>h, Gide-Aon, &c., were doubtless the same as the Gibbors of the Genesis text, as <sup>o</sup>Hail probably means (Ex. 15:14) "frightful," "suffering," or some unusual or unsocial condition, perhaps connecting with the Egyptian word <sup>k</sup>Hel or <sup>k</sup>Her, "fallen," "under"; yet in the Copto-Greek this word appears as Achare or Chare, and so we must have Char-on and Acher-on, perhaps Chir-on the teacher of Achilles, in which case the Egyptian word may be the Hebrew word A<sup>o</sup>har or A<sup>o</sup>har-on, "behind," "last," and the Chaldaic "west" or Acharru, so that <sup>o</sup>Hail can only connect with the Egyptian word on the postulate of a difference of idiom of speech, made plausible by the letters L and R being the same in Egyptian.

11. The °Hail went with Sha-Aul (1 Sam. 10:26), as against the sons of Belia-Aal, and are described as "whom smote God in their heart," as he "smote" (6:9) the Philistines with tumors. Joab, a violent man, was chief of the °Hail (2 Sam. 24:2). Rendered "host," °Hail becomes the same as Zaba or "host," "server," a word probably from the Egyptian word Zebau or Sebau, by which name was called a class or order of fiends or evil ones, so that Jehoah Zaba-oth may mean that he was master of wicked spirits; yet Sebau was also in Egypt a name of the great serpent who personified the night, the same as Aa-Pep and Nak and Sata. In Egyptian, however, °Haut or °Haud meant a "general" or "leader," and Gibbor °Hail in Hebrew may mean "mighty warrior" or "great leader." But Aesh-eth °Hail, applied to Ruth (3:11), could not mean "woman warrior" if she was an ordinary mortal, though "bold woman" may answer.

12. The Chaldeans had two known bands of arch-angels or arch-demons, those of the sky, called Igig-i, and those of the earth, called Anunak-i. It is probable that these latter gave name to Aanak in the hills of Judea, and to the giant brood. From I-Gig we evidently have A-Gag the Aam-Alek who was cut-in-



pieces before Jehoah by Shemu-El; Aam-Alek being Rosh-eth, "first," "tallest," of nations (Num. 24:20), grandson of Ae-Sav; and the stature of Agag was proverbial (Num. 24:7), while Aam-Alek is "people of Aaluk," who ate human flesh, and so the daughters of the Aalukah (Prov. 30:15) were Ghouls. Aog of Bashan was one of these I-Gigg-i, as was probably Haig the national deity of the Armenians, probably alluded to as Gog in the 38th and 39th Ezekiel. Agee the Rar-i or "cursed" (2 Sam. 23:11) was father of one of David's Gibbors who fought singly against Philistines when they assembled "to 'Hai-Jah," who seems the "beast-god" (Gen. 37:20), not "into a troop," since he was in a field of lentils, food of hairy Ae-Sav (Gen. 25:34). But in the famous story of Eseter or Ishtar we find the arch-enemy of Mordech-ai or Marduk to be Haman the A-Gag-i, that is, an I-Gig-i or arch-angel or -demon, whose name means "many" or "multitude"; so the Mark (5:1-20) and Luke (8:27-39) introduce Haman under the name Legion; but these gospels as well as the Esther get the name from the Ezekiel (39:11-16); the Ezekiel speaking of giving Gog or Hamon-Gog a tomb "in Israel, the valley of the Aabera-im," or "Hebrews"; and so the gospel demon

dwelt in the tombs; and Haman was son of the Med-atha or man of "stature" (Num. 13: 32), born at Gath to the Rapha (1 Chron. 20: 6; also 11:23), such as Gol-Iath, and Gol or Gal in Chaldaic means "great"; while the contest between Mordech-ai and Haman the A-Gag-i seems the same as the Armenian tradition of the war between Bel Marduk and Haigh, and that of Horus and Set, as in Egyptian the word Set means also "mountain." The I-Gig-i give name to the Greek Gig-ans or "giants," it must seem, but it may also be a contracted form of Gilgal where A-Gag was hewn in pieces, for Gilgal was a resort of the giant Sha-Aul or Ushu-Gal, who was son of Kish, as Mordech-ai descended from Kish, and they are apparently the same; and Agag's great height required his dismemberment just as the gallows of fifty cubits, "in the house of Haman," was required to hang either Mordech-ai or Haman the Agagi.

13. The size of Aog of Bash-an is set forth (Deut. 3:11), and we are told that he was the last of the Repha-im; but the letter Ain which begins his name is often sounded like our gh, and hence there is practically no difference of name between Aog and the Gog of the Ezekiel, who is here an expected invader,

to be buried, and all the Hamon, in the valley of the Hebrews (Ezek. 39:11), or "valley of the passers-through"; but the short A in Ader-Ai, where Aog was defeated, scarcely allows us to identify it with the Gadar-enes\* of Matthew's (8:28) account, though the latter was the same country Bash-an or "shame," the Chaldaic Besh or "bad," equivalent to the Shave or "in-vain" to whom the name of Jehoah was not to be uttered. A<sup>c</sup>ha-Shave-Rosh, to whom Eseter dared to go at the appeal of Marduk, reminds one of the title given Gog as Nesie Rosh or "lofty-head" of Meshech ("tall," Isaiah 18:2, 11) and Tubal ("lustful," Lev. 18:23), which latter word recalls the conduct of these giants, for Haman is said to Nephel on the couch of Eseter with apparent intent to Che-Bosh her (Esth. 7:8); while it must be noted that Hamun in Perisian means "expansive," hence "large," and his "fall" or Nephel recalls the Nephil-im of Gen. 6, when these demi-gods took wives of whom they chose. The word is written Nophel in this case of Haman, as if Noph-El or "Memphis-God" (Noph. Isaiah 19:13, &c.), the grotesque Pa-ta<sup>c</sup>h or "Vulcan," or his sons the Kabir-i

\* The cure of Legion occurs in the country of the Gerasenes or "cast-outs" according to the Mark and the Luke.

(Herod. 3:37), which latter word may be Gibbor-i, though in Hebrew Kabur-i would be "tombs."

14. The Egyptian word Kera<sup>h</sup> or "night," whence the Greek Gorg-on, may connect with the Chaldean I-Gig, the Hebrew A-Gag and Gog, for, as Perseus or Pe-'Orus ("the Horus" or "light") overthrew the Gorg-on, so Mordech-ai, son of Ja-Air or "light," overthrew the A-Gog Haman; and Jehoah will destroy Gog, and his Hamort, and "bury" or Keber them, while Jesus alone cures the demoniac Legion when he comes out of the Keber-i; a man so strong he could not be bound with chains; but Legion was only restored to his right mind after he had fallen down and worshipped Jesus; as, likewise, Nebuchadnezzar's understanding returned and excellent Rab was added to him; and the limits of Ja-Abez were Reb-itha, as the bedstead of Aog was at Rablah in Aa-Mon. Ja-Air, "light," father of Mordech-Ai, is also the name of the chief for whom Bashan or land of Repha-im (Deut. 3:13-15) was later called, so that Ja-Air was evidently a giant as well as a ruler (Judges 10:3-5), buried in Kam-on; and it is barely a coincidence that the story of Ja-Air-us at once follows in the Mark and Luke the cure of Le-

gion, and that "Maiden, Kumi," is said to his dead daughter, while the old Ja-Air as a Gile-Aad-i, "great-multitude" or "assembly," is as Aad-uth rendered "synagogue" in the Greek; but, if not a coincidence, the i-Keber or "burial" in Kam-on or "arise" of Ja-Aer the Gile-Aadi-i who as "light" succeeded to the land of the Repha-im, and had the thirty °Havv-oth or "habitations" (a Chaldaic word for "living" as against Repha-im or "dead," must have suggested the name Jair-us, if not the story;\* to which must be added that Talitha is "maiden" only in Syriac, that Tal-ah is "to suspend" in Hebrew, and Haman was Talah or "suspended" on the tree, also "crucified," and neither was dead if Tal-itha comes from Tal-ah; nor was A-Besh-Alom when he was Tal-ah (2 Sam. 18:14), for Haman as an I-Gig or arch-demon perhaps appears yearly in the month Adar or March to oppose the Pur or "coming-forth" of vegetation or the Sun, or the Pur-ath, as in Egyptian theology the Per-t or "coming-forth" by daylight is the hope of the deceased in Amen-ti, and they are beset by demons who oppose this. Pa-Sa'h commemor-

---

\* Ia-Aer had thirty sons who rode upon thirty Air-im and had thirty Air-im, which is evidently a play on his name, though the A is different (Judges 10:4). Compare, Aira the Jair-i, priest of David (2 Sam. 20:26).

ates the same, as it seems the "passage" of the Israeli through the Ma-Debar or "from-speech," when they fight at Reph-Id-im or "giant-hands" with Midi-an or men of "stature," with Aa-Nak with Aam-Alek, with Aog, &c., for it was the land of Tal-Aob-oth (Hosea. 13:4-5) or "tormenting-demons"\*; these Aob-oth seeming a refuge, however, from the Seraps or serpents of Serap-is (Num. 21:6-10), and perhaps a derisive epithet for the Aabi, that class of the Egyptian priesthood who purified with water; hence Aob is also Hebrew for "water-skin"; and so Ka-Sem or "witchcraft" may be the Sem or highest order of Egyptian priesthood as "bull-†priest," perhaps "ghost-prophet."

15. The "Haron or "fierce" anger of Jehoah was permanent against the giants. He rejected Sha-Aul for not destroying Aam-Alek or A-Gag and his cattle as well as the women and children. The very offspring, the sucklings, of this race of beings, were to be exter-

---

\* Tele-Aah is "trouble" (Ex. 18:8; Num. 20:14); Aah being the cry of grief (Josh. 7:7); and Aob-oth is the usual "familiar-spirits" or sorcerers, and in this case the word is plural feminine of Aob (I Sam. 28:7), though Ba-Aal-eth Aob of Ain-Dor was a woman.

† Ka is "bull;" also in Egyptian Ka meant the "ghost" of a person, his "double," which usually dwelt in his tomb if food was placed there; so Ka-Sem may refer to the spiritual power of the Sem or "prophet" who wore the panther skin.

minated by the edge of the sword as well as at one time by a deluge of water. That they are alleged to be giants, in order to heighten the achievements of the fathers in the eyes of posterity, everywhere appears. The most common enemy, the Peli-Sheth-im or "Philistines," perhaps are "wonderful-drinkers" or "wonderful clamorers," and same as the Beni-Shath (Num. 24:17), which name might be so understood by Hebrews even if as I believe the word Pe-Le-Shet-au or "the Reshtau," that is, "the mouth (Re) of Set" or the Desert (hence the Greek form Pe-Lu-Si-on as the name of the border city Sin\*) was the origin of the name Pe-Le-Shet or Philistine; and this though the Leshet-au or Resht-au was religiously the south door of Na-Rad-f ("nothing-groweth-it")† wherein was the sanctuary of Osiris as typified at Suten-Ienen, called by the Greeks city of Herakles; which "wilderness" was also called Na-Rer-Rud-f or "wandering in the Na-

---

\* Sin is the Egyptian city of Aam or "eater," and Pe-Lu-Si-um or "the door of passage" would perhaps justify the classic name, as it was at the entrance to the Desert of Sin or Sin-ai. Since connecting the words Pelusium and Peleshet or "Philistine," as above, I find that Plutarch says that the only son of Melkarth and Astarte, who came back with Isis from Byblos with the dead body of Osiris, bore the name Palæstin-us or Pelusius, and his death was much mourned, Isis building Pelusium to his memory.

† Compare Aa-Rad (Numb. 21:1) on the edge of the Wilderness, and Pa-Rad-ise.



Rud" or desert, for Osiris seems to have also fled to the Wilderness or solitude.

16. Set or the "desert" was the foe as well as brother of Osiris, perhaps as sterility and productiveness are antithetic; Osiris in such case typefying Egypt, the granary of the known world, for his most usual name was Un-Nepher or "visible Good," but possibly the Nepil or "fallen" or "giant," as he was associated closely with the constellation Orion, or (as the Egyptians called it) Sa<sup>h</sup>, the supposed Hebrew Chesil, which word means "giant" in Arabic. And Set or Sute<sup>h</sup>, a rejected term for Deity in the later Egyptian theology, was the same as the Hebrew Ba-Aal as understood in Egypt, at least in some of his phases, for the two have in the inscriptions the same sign of the Sha or fox-hybrid (Budge. "Gods of the Egyptians"); so, in Hebrew, the word Set in its several forms has a sinister meaning, such as "entice" (Deut. 13:7; 1 K. 21:25), as Jehoah or Sat-an "moved" or Ie-Seth David (2 Sam. 24:1; 1 Chron. 21:1) to what turned out to be a frightful crime; and in this strange story we find Jehoah and Set or Sat-an are the same, and foes of Isera-El; while Ai-Zebel "stirred-up" or the Sat-ah her husband, who worshipped Ba-Aal and went after Gilul-im,

and the Sat-ah seems to indicate her as a female Set or Sat-an. The personality of Ba-Aal under that name is nowhere described in Hebrew writings, though the Jahvist account of the contest of Eli-Jahu with the priests of Ba-Aal indicates that he was "lame," for his priests "limped" or Pa-Se<sup>h</sup> about the altar; and that he was Set may appear when it is said Eli-Jahu "i-Rapha the altar of Jehoah the Harus" (1 K. 18:30), for Horus is here identified with Jehoah, and Horus was in Egyptian myth the antagonist and destroyer of Set.

17. Set as Nubti was father of Jerebo-Aam, perhaps the Egyptian "Eater-of-Ur-Ab" or the "Still-Heart," a name of Osiris, and this great foe of Jehoah was not only a Gibbor "Hail but an Aash-ah Maleach-ah, rendered "industrious," as if Aasah or "maker," yet Aashe-ah is probably the constellation Aash or Great-Bear (Job 9:9), the Arab Na-Aash, which word also means "to carry" or a "wagon" in that tongue; while as <sup>k</sup>Hep-Esh or "thigh," symbol of power, this constellation in Egyptian was called the bull Me-Se<sup>k</sup>h-et of Set,\* in one star of which he dwelt, as against the southern constellation Sa<sup>h</sup> or "Orion" of Osiris; which Se<sup>k</sup>het or Me-Se<sup>k</sup>h-et is probably

---

\* Budge, "Gods of the Egyptians."

the "destroyer" or Ma-She<sup>h</sup>-ith (Ex. 12:23, &c.), whose altar gave name to the mountain at Jerushalem where she seems identified with Aashe-Tor-et, that is probably Ta-Ur, whose appearance as a sow or hippotamus or bear would seem to confirm this view, especially as she it was who fettered this evil constellation, and who is figured with a chain about its leg when it is depicted as a bear; yet in this case the name Ishtar of the Chaldeans, As-Tarte as the Greeks called the Tyrian goddess, and the Jewish Ase-Ter or "Esther," would evidently connect with Ta-Ur of Egypt, and the watchful constellation that never sets; thus including Mi-Zeph-ah the daughter of "Jepthah" or Ie-Pata<sup>h</sup> in the sense of "watcher"; hence the meaning of Sether as "hidden" would yield to that of Ta-Ur or "the Mighty," and to the Arab word Aash-ah or "hairy," "shaggy," like Aes-av or "Esau" who went to Seair-ah or the "hairy"-goddess upon the advent of Isera-El at Pe-Nu-El; which word "Pe-Na" in Egyptian means perhaps "the not"-god, as Hebrew Pen or "lest," "that not," and is applied to Æsav as superceded; so that Aashe-Tor-et or As-Tar-te is properly wife of Melek-Areth or the "skin-king," as perhaps of Aog (Deut. 1:4); while Jerebo-Aam built Pe-Nu-El as indicative

of his relation to the no-god or beast-types of Deity; yet his Aa-Gela-i or "calves" also means "wains" or "wagons," as the Arab word Na-Aash does, and they doubtless refer to the bull Mese<sup>k</sup>h-et of Set, as Meshech in Hebrew means "to-draw-along," also "tall" as drawn-out. It was a new "cart" or Ae-Gal-ah in which the Peli-Shet-im sent back the Aron of Jehoah, drawn by two Par-oth or "cows," and when this "cart" came into the field of Jehoshue-Aa of the house of the Shemesh (not "Shem-ite") or the "Sun" both cart and cows were sacrificed to Jehoah; but when David brought the Aron from the Ba-Aal-i of Jehudah he only sacrificed a bull and a calf; yet it must be noted that this movement of the shrine was after he had defeated the Peli-Shet-im.

18. The word Aam in Hebrew means "people," while in Egyptian Aam is "eater," and the Aa-Aam were the nomads of the Set or "desert," so that if the name Jerebo-Aam is Egyptian the affinity with Set is apparent, and Aam or Pelu-Si-um and the Peli-Shet-im would also connect. The fact, too, that Jerebo-Aam founded Shechem, a word which in Hebrew means "shoulder," and Sut is "shoulder" in Egyptian, seems to identify him with the god Set; a point strengthened by the fact that in

Egyptian Se<sup>k</sup>hem means "power," "force"\*; but at Se<sup>k</sup>hem (Leto-polis) in Egypt was deposited the "shoulder" of Osiris, which was called Maa-<sup>k</sup>Hak (a word which sounds somewhat as Ma-Gog). ʿHam-Or, father of the Shecham who ravished Din-ah, bath-Jakob means "Ass" in Hebrew, a beast in Egypt associated in places with the cultus of Set, but in Egyptian the words ʿHam-Ur mean the "great Egyptian."

19. Gide-Aon, a Gibbor ʿHail was son of Io-Esh or "fire," Abi the Ae-Zera-i or "father of the defenders," and dwelt in Aa-Per-ah, which means a "gazelle," for in Egypt the oryx was sacred to Set, and is depicted on the brow of the foreign (Syrian) god Reshep, as its head also is the prow of the ʿHennu or Seker boat which encloses and carries off Osiris, as the Seair-ah or "goat-barge" carries off Elijah, and in which dwelt Ae-Sav. Gide-Aon is found working with wheat "in Gath," rendered "wine-press," but his concubine was in Shechem, where the name of Deity was Ba-Aal Berith, who was perhaps the same as Ierub-Ba-Aal (if we reverse Ie-Rub to Bur-ei), and this

---

\* The word Shechem in Hebrew is often read "early," as "he arose Shechem," but so frequent is the phrase that I suggest the Egyptian sense, and would read he arose "strengthened" or "refreshed."

may be the correct form of Jerebo-Aam who built Shechem; yet the camp where Jerub-Ba-Aal mustered to fight Mid-Ian and Aam-Alek was the fountain or eye of °Harod, and he pursued them to the ascent of the °Heres, capturing the two kings "and all the camp of the °Harid," which seem certainly allusions to Horus and °Har-pa-°Herad or "Harpocrates"; for Mid-Ian may be "giant-oppressor" or "wine-giant," as if from the same word as ha-Med-atha the father of Haman, coupled with Iain or Jain "heat," boiling," hence "wine," "rage," "oppression." In all mentions of the word Mid-Ian it is in the singular, and so mostly is Aam-Alek, as if they were individuals. "Wine" is A-Rep in Egyptian, and so we have the classic P-Riap-us or "the Wine"-god, and perhaps To-Rophon-ius, &c.; but the Greeks derived their word Oin-os evidently from the Phœnicians. But the land of Midi-an was that to which Mosheh fled, not to meditate as in case of others who went into the "Wilderness," but because he was a murderer who feared the penalty of his crime; and yet the name Midi-An or "no speech" is in Egyptian the equivalent of Ma-Debar or "from speech" in Hebrew, which is rendered "Wilderness"; the Egyptian words Med-et or "word"

and Na or An or "not" or "no" constituting the former name. And that Midian means a solitude finds support in the fact that the synoptic gospels all say Jesus went into the Wilderness; the original and simple form of this statement being that of the Mark (1:12-13); for the gospels seem resolved to rank Jesus with Mosheh. Still, the Hebrew word Med-ah or "tall" readily suggests a giant or "tempter" who was supposed to inhabit such localities; while, on the other hand, during the oppression of Midi-lan we find Gide-Aon in the Gath or "wine-press," and he slew Aoreb or the "raven" on his rock and slew Zeeb or the "wolf" at the Jakeb or "wine-press," &c.; so that we may thus connect Midi-lan with Repaim. In this connection we may observe that Jether the eldest son of Gide-Aon refused to kill the two princes of Midian, and this story may have been known to the writer of the Exodus story since the name Jether-o is given to the priest of Midian.

20. Rapa or Rapha (the Hebrew P and Ph are the same letter) is rendered "giant," "healer," "dead." We should probably understand "genii," "satyrs," "goblins," of great size, or even "ghosts" (Job 26:5; Ps. 88:10, &c.); but the Latin word Rapere, whence



“rape,” seems from the Egyptian A-Rep or “wine,” suggesting drunken violence, and the P-Riapus of Lampasakos seems from the same source. The Egyptian dead were to encounter in the Dua-t many evil beings; so, in She-Ol (Isaiah 14:9), the Egyptian She-Ur or “great lake” or “abyss,” when Nebuchadnezzar reaches there, the Repha-im and the Aa-Tud-i (comp. Isaiah 1:11) awake to meet him, which “chief-ones” are the lustful “he-goats” of Jakob’s dream (Gen. 31:10, 12), evidently deriving, like Dad or “David,” their name from the Osiris ram of Taddu or Daddu (“Mendes”) in Egypt, and worshipped under the name Seair-im by the Israelites (Lev. 17:7; 2 Chr. 11:15); and this “ram” or Ba must have given name to the old Bo-Aaz aspect of Deity at Beth Lechem, for Aaz is “goat” in Hebrew, and hence Ruth tempted his lascivious disposition by getting under his Chanep or “wing” while he was drunk, for, like Sha-Aul, he was winged. The best known of these Seair-im or Satyrs was Æs-Av (Gen. 36:20, &c.), but his grandson Aam-Alek was most hated (Ex. 17:16), though “people who suck blood” (as Aam-Alek means) were properly identified with Æs-Av’s desire to eat a “red man” or “blood

of the man," the Adam of the Adam (Gen. 25:30).

21. If Rapha or Rapa is not from the Egyptian word Arep or "wine," as P-Riap-us evidently is, we might find the Egyptian words Ur-Af or "great-flesh" converted into Rapha, since Es-Av or "Esau" seems "much-flesh" in Egyptian; and this Egyptian word Aes or Aash, "much," "many," means Haman or Amon in Hebrew, and he was an A-Gag-i or Aam-Alek-i; but Jesus calls him Ma-Amon, and he is "many" or Legion in the Mark and Luke. But Af or "flesh" seems the Ta-Av-ah or desire for flesh of the Hebrew (Num. 11:4, 34), "flesh" to the eyes (Gen. 3:6); but seems the same as their word Gav-ah or Gevi-ah, the "body" (1 Sam. 31:10); and in Egyptian we have Af-Raa, Af-Tem, Af-Asar, for the Sun when it had passed into the Duat or Hades was called Af as being mere "body" or "flesh," as if its light was its soul or life; and so Aberaham and others Gav-aa or "gave-up-the-ghost" or body, while the Gevi-eth or "body" of Sha-Aul is also called (1 Chr. 10:12) Guph-ath. As we have Rapha-im as "dead," "giants," "healers," we may reasonably infer that the word comes from the Egyptian words Ur-Af or "mighty-body," "great-flesh." Bene Isera-

El in the Ma-Debar necessarily met these giant spirits. Before reaching the sacred Sin-ai they battled with Aam-Alek at Reph-Id-im.

22. Reph-Id-im probably means "giant-hands" or "healing-hands" or "dead-hands," as either would fit the events. Mosheh, seated, the sceptre of Jehoah in his hands, acted like an umpire. His hands were Chebed, perhaps shadowy or spectral, the Egyptian <sup>k</sup>Haibit; and when his hands went up Isera-El Gebar or "mighty-man," when his hands rested Aam-Alek was Gebar; but Aharon and <sup>c</sup>Hur they ta-Mech or "smote" the Iad-i of Mosheh, making them Anum-ah or "true" till the Sun went in or came in, though Amun is a suggestive word here. The demon and his Aam-i were "prostrated" or Ia-<sup>c</sup>Helesh by Jehoshuaa at the mouth of the <sup>c</sup>Horeb, which <sup>c</sup>Horeb may mean "sword" or "drouth" or the mountain of that name. The place is then by Mosheh called Jehoah Nis-i, at the same time warning "that a Iad on the Ches of Jah; war to Jehoah by Aam-Alek from age to age"; a phrase somewhat sybilic, and palpably mis-rendered in our usual versions. Nis is usually rendered "to tempt," but is "throne" in Egyptian, as Nez in Arabic, and probably corresponds with Ches or "throne," or may be the same, as the initial

letters are very similar. There is little excuse for rendering Ches "hath sworn," the Septuagint having it "concealed," while the Samaritan and Peshitto have it "throne." The reading seems to imply that Jehoah was "tempted" to decide favorably to Aan-Alek, whose hand is constantly ready to avenge this adverse decision. But the perpetual hostility here declared between Jehoah and Aam-Alek is remarkable in view of the "Cursed be Haman" still uttered at the observance of Pur-im, for he was an Agag-i, and Agag and Aam-Alek seem much the same, being Repha-im or genii or hairy satyrs; Mide-an or Med-ath or "tall of stature." In the Egyptian "Book of the Dead," chapter 165, one in the Duat or Unseen World addresses the god Amen, "Hidden (Amen) is your name, El-Ta-Sashaka, and I have made for you a skin; your name is Ba-Ile-Kai, your name is Maalek-Atha"; and, whether this indicates Aam-Alek or the "skin-king" Malach-Aareth, the difference is small, as Malach-Aareth is surely Æsav the grandfather of Aam-Alek; yet it will be observed that the Egyptian god Amen, who we are told in their inscriptions was worshipped in Palestine, seems here to be assimilated with the hairy concepts of Deity there; so that it is possible

that Amen is represented by Haman. "In the times approaching the Ptolemaic period," says Budge, "the name Amen appears to have been connected with the root Men, to "abide," to be "permanent"; and, as this was about the period when the historic portions of the Jewish Scriptures were written, we may see why Shemu-El was to be a Na-Amon priest and to have a Na-Amon house (1 Sam. 2:35), and after death he rises from the ground, "he At-ah Me-Ail" or "embalm robe"; as David is also to have a house of Na-Amen (25:28), for David was A-Demon-i (16:12) as the "red" Æsav was, probably a demon or geni; while No-Amon (Nahum 3:8) was Nu-Amen or "City of Amen," Thebes in Egypt; but even one of David's sons was Amen-on, and the sister he ravished was Ta-Mar, a name of Egypt.

23. Aamal, however, means a "toiler" in a sorrowful sense, like the Aa-Zeb with which Adam was condemned, reversed to Ia-Bez (1 Chr. 4:9-10), in whom I recognize Je-Bus or Bes; and Ako is "goat" or "roe-buck" in Arabic; so we may have Aamal-Ek as an aspect of the Satyr or Seair-Aaz, the Aa-Thud or "he-goat," a phase of Osiris at Taddu or Daddu, which city the Greeks called Mendes.

In any case, the last we hear of this demon is that Repha-Jah, Auzi-El, &c., in the days of King Hezekiah, went to Mount Seair "and smote the remnant of the escaped to Aama-lek" (1 Chr. 4:42-43), and Rephi and Auz ("strong" or "goat") are suggestive of the old legend.

24. This fight at Rep-Id-im is closely preceded by the sweetening of water at Mar-ah, where Jehoah Nis-ah the people, and said "I Jehoah Rophe thee" (Ex. 15:21-26); following which is the thirst at Repi-Id-im, when Mosh-eh smote the rock 'Horeb, calling the place Mas-ah upon their Nas-eth or "tempting" Jehoah, saying "The being of Jehoah in our midst or not" (17:1-7); apparently two versions of the same incident, though the later book Numbers (20:7-13) locates the rock story at Kadesh. Between the two versions is found the account of the bread from Heaven, preceded by the Chebod of Jehoah; this also being a gift in order that he might A-Nas the people (Ex. 16:4). It was the repeated Lon or Lun, rendered "murmur," of the people that invoked this Nis-i or Nas, and it might seem that in the Ma-Debar or "from Speech" they were required to be silent, and so the Egyptians in the After-World could only speak when the

mouth was opened with the serpent wand, which was perhaps the Serap elevated by Mosheh on a Nas; Nas in Egyptian meaning "tongue" as well as "throne"; so that the Lon or "murmur" seems reproved by Jehoah or Mosheh by showing that he alone had the power of Nas-ah or "tongue." But this interpretation could not well apply to the prostration of Aam-Alek unless Jehoah Nis-i means that Jehoah "spoke" somewhat against him; in which case "an lad on the Nesh," instead of Ches, may be "a hand on the man" of Jah, for A-Nesh or "man" and the Coptic word Nesh or "oath" (both from the Egyptian word Ane<sup>h</sup> or "life," "living," may have induced the curious substitution of "hath sworn" in the English versions, for in this oracular passage there were hands on the hands of Mosheh as the man of Jah, whose hands were Rape or "dead" or "healing" or "gigantic." The Lon or "murmur," however, seems to connect with the idea of "abiding" in some place or condition, as the Ma-Lon (Ex. 4:24), the A-Lon of Ma-Mere (Gen. 13:18), &c., which seems not "oaks," but may be gateways, as the Greek Py-Le and Py-Lon seems the Egyptian Pe-Lu-t or "the gate," and so Pe-Lu-sion, and Latin P-Luto, &c., and so Lan or "lodge," "abide"



(Gen. 19:2; 24:23, 25; 32:22, &c.), originally perhaps at the "entrance" of a place, the Greek *Py-Le*, perhaps the Egyptian word *Le* or *Re*, "mouth"; hence the word *Lon* or *Lun* is not "murmur," it must seem, but the disposition to remain as they had been; and so, at the making of the Apis-calf, Aharon says "you know the people it for a Pheraa" (not *B-Raa*), "and Mosheh saw the people it for a Phareaa, for a Pheraaoh of Aharon to whisper in their Kem-i" (Ex. 32:22, 25), which may be that they whispered in "Egyptian" or *Kem-i*; *Kem-ah* or "granary" being here pertinent in Hebrew, and *Kam* is "garden" in Egyptian; and that they were disposed to return to Pharaoh for lack of a "prince" or some one to lead them (comp. Judges 5:2; Ex. 5:4) as the context in vs. 22, 34, shows, and that the calf was the *Elohim* who with Aharon was to go before them to Pharaoh; hence the leadership of the calf made of them (Ex. 32:17), not "people as they shouted," but "people of Pheraoh."

25. While the Greek word *Phoe-Nek-as*, our *Phenicia*, seems to me the Egyptian place *Reseta-u* or *Pa-Leseta-u*, "the Door of Passages" (to the tomb), and the same as the Greek name of the city *Pe-Lousi-on*, it is likely

that the Egyptian words Pha-Nak or "the Nak," a serpent form of Set, the same as the serpent "Giant" or Aa-Pep, gave the name; and so we have Pha-Ne<sup>h</sup>-t or "the Strong" as a probability. The evil-being Set or Sute<sup>h</sup>, the Hebrew Zadok, the Greek Styx, called in Egypt Aa-Ne<sup>h</sup> or "mighty-strong two-fold" certainly seems the giant Aa-Nak of the Hebrews. The frontier fortress "Gaza," properly Aaz-ah, in Phœnicia, means "strong"; also "goat," which as the gazelle was an emblem of Set. The facts that Melek-Aareth or the "skin-king" was a name of Deity at Tyre, that as Molech he was the concept of Deity at Jerusalem and beyond Jordan, that as Bez or Je-Bus he gave name to Je-Bus or Jerusalem, that he was called Shimeshon and Eli-Jah-u on the coast, that his name was Æs-Av in Idamea, and Sha-Aul at Gibe-ah and Ja-Besh, &c., all tend to prove that Palestine was considered a country of giants, or one ruled by them. In fact the word Aa-Nak or Anak means in Arabic "long-neck." The wealthy and luxurious Egyptians must have regarded the uncouth country people of Judea and Idumea as barbarians; indeed, called those Aa-Aam-u or "great-Eaters" who dwelt or rather roved in north Arabia; and this name tends to prove

that the Aam or "people" of Israel were an Arab tribe, yet as Pelusium was Aam they might have dwelt there. There is for me little doubt, however, that the giants of the Hebrew writings took name from the I-Gig-i and Anunak-i of the Chaldeans, the former good and the latter bad "arch-angels," as these names give us Aanak as well as Gog or A-Gog or Aog; and these were doubtless the "Geni-i" or Shed-im of Hebrew and Chaldaic (Deut. 32:17; Ps. 106:36-37).

## SECTION VIII

1. Enclosed on all sides by more civilized and ardently religious peoples, save the nomads to the south-east, it is easy to understand that the Israelites or Hebrews shared the religious concepts of their neighbors. This was certainly true down to the time of Æzraa, and perhaps a century or two later. A thousand years after the supposed date of Mosheh we find Deity at Jerushalem called Ba-Aal, and the goddess was Aash-Ter-eth or Bosh-eth (Jere. 9:14; 11:13, &c.). This Ba-Aal or "In-the-Above" was not perhaps precisely the Chaldean Bel or Bel-Marduk, but their "the Tam-Uz" (Ezek. 8:14), the solar hero for whom in autumn women lamented, though Tam-Uz seems to mean "E n d-o f-L i g h t." Tam-Uz was the name of the month August-September in Hebrew and Chaldean, called Shaw-al by the Arabs; and so as Sha-Aul his great shrine was at Gibe-ah. Old folk-lore told of him as the first king and as Meshiu<sup>h</sup> or "anointed"; hence masculine of Ma-She<sup>h</sup>-ith or the "destroyer," whose temple was on

the Mount of Olives (2 K. 23:13), and who is identified with Aash-Tor-eth. Sha-Aul was the "Hamed or "desire" (1 Sam. 9:20) of women (Dan. 11:37), from which word Mo<sup>c</sup>Hamed the Arab derived name; hence as the Zeb-i or "glories" of Israel (2 Sam. 1:19) he and his son connect with the "gazelle" depicted as the frontlet of the god Reshep by Egyptians; and the Zebi was an emblem of Set, and doubtless expresses the hairy Æsav of Scair-ah. In the Koran we find Sha-Aul called Tal-ut, which corresponds with what Herodotus says of the Arabs, that their names for Deity and his mate were Horo-Tal and Alil-at, perhaps Horus-Tal; and a Tel or Gibe-ah is a "hill," "tall," "heap"; but Talul means in Hebrew "tormented," and we have "great-drouth" or Tal-Aob-eth in the Hoshea (13:5), perhaps "tormenting-spirit," as Aob means "familiar-spirit"; while Alil-at is evidently the Moon-goddess or Night-goddess who appeared as Aa-Lat-ah to Abram when the Shemesh went down (Gen. 15:17).

2. Certainly Zeb-i may by reversal be I-Bez, but whether so or not the identity of Sha-Aul with Malach-Aareth and other fierce and hairy concepts, such as Æs-av and Shimesh-on and Eli-Jahu and Je-Bus or Bes, and these

with Ba-Aal during the time of the ferocious Jeremiah, that is, during the Captivity, is apparent. They were the same concept of Deity or his representative in separate places or among different tribes and nations. None of these were so merciless as Jehoah, who destroyed all life by a Deluge on the Euphrates, or Raa, who attempted to destroy mankind on the Nile. The lion forms of Deity in Egypt were of this same system of the priests to influence men to their betterment by terror. A-Nep or "Anubis," of the "jackal" or "fox" head, which is Shual in Hebrew, perhaps the same as Sheol or Hades and Sha-Aul the king, was lord of embalming and of the dead in Egypt, and by reversal of his name we have him as Ie-Pun-eh or "the Nup-ei" the father of Chaleb or the "dog"-saint of 'Heberon, but it is almost as likely that he connects with Sheol.

3. Molech, the Akkadian Mulge, lord of the Underworld, who by a mis-placed letter is Lamech the father of Tubal-Kain or Noa<sup>h</sup>, was, in the days of Jeremiah (7:31, &c.), supposed to be that special concept of Deity to whom infants were sacrificed at Jerushalem; and that he was the warrior-god and the drouth-god, that is, the scorching Sun of

Summer, is quite clear. At Jerushalem there were high-places of Tophet in the Gai of the son of Hinnom; Gai-Hinnom becoming Ge-Henna or Sheol in later times; but the Greeks evidently derived the garden-waterer or cup-bearer Ga-Nym-edē from the mighty Num or <sup>k</sup>H-Num of Egypt, originally a personification of the Nile, and Gai-ha-Nom is seemingly an awkward Hebraism of his name; perhaps an intentional one, for as "ha-Nom" or "the slumberer" this rain-god might cause "drouth" or Ja-Besh, and hence the play on his name. Mo-Lech thus connects as Ia-Besh or drouth-god with Sha-Aul who was buried at Ja-Besh-ah, and with Jeho-Shuaa if this solar concept was the Egyptian Shuu the twin of the lion-goddess 'Tefnut, "moisture," perhaps Tophet; and the name Shuu means "dry," "light," &c.; and she, it is urged, was the same as Daphne, the love of Apollo at Grecian Thebes, and his priestess or Sybil at Delphi, called also Manto, perhaps as the Egyptian queen of Amen-ti, and the 'Ti-Menath-ah wife of Shimesh-on and Jehud-ah, whence the Greek word Manteia or "divination." Tefnut as lion-goddess would be much the same as Se<sup>k</sup>het of Memphis, Bas-t, or others of that figure, for Bas-t seems feminine of Bes, and the lion-god 'Ha-Bes of



Abyssinia, as well as that Besh-eth or "shameful-thing" who seems the consort of Ba-Aal (Jere. 11:13), but who is addressed (3:23-24) as "Truly to the liar from the hills, Hamon of the mountains," &c., as if Besheth was masculine, and the same as Haman the Agag-i. At least in this latter text (v. 24) we have it that Besheth had devoured flocks and herds, sons and daughters, which points to Molech as Besheth; and, as Ia-Besh is "drouth," and Ia-Besh of Gile-Aad was in or near Aammon where the name of God was Molech (1 K. 11:7), the connection seems assured, unless Milech-Am or Melech-mother (v. 5) be that Ia-Bish-ah whose devotees by night brought to her the body of the first Malach, and fasted seven days (1 Sam. 31:11-13).

4. The fierce Lamech or Malech, also connected with "sevens" (Gen. 4:24; 5:31), a number sacred to Apollo or the Sun, was father of Noa<sup>c</sup>h or Ma-Noa<sup>c</sup>h, who like <sup>c</sup>Han-och of the 365 years, "walked a God," not "with" God. Lech is to "walk," to "go," and Ma-Lech or "king" seems in Hebrew to connect with it. Strictly, however, Ma-Lech would mean in places "from going," with the sense of the inanimate, the still, the dead. Ma-Leach, "angel," "messenger," "workman," cer-

tainly seems connected with the word Lech. Ma-Lech was probably a title of the Sun which had "gone-over"; and in places (Deut. 1:19; 2:7) the word Lech-ath is rendered "went-through," in much the sense of Aaber or "passed-through," so that Ma-Lech may be used in the sense of the "departed"; wherefore as the representative of the absent Deity the title was transferred to the ruler or "King."

5. Molech was a name of Ba-Aal (Jere. 19:5; 32:35), who was the Egyptian evil-god Set, called also Nub-ti and Sute<sup>kh</sup>, and perhaps El Shadd-ai or "God Almighty"; perhaps El Shed-im or "God of the Demons" (Ps. 106:37; Deut. 32:17), the Chaldean "geni-i" or Shed-im, to whom the Hebrews sacrificed children; and Jehoah claims that he was El Shadd-ai (Ex. 6:3), or appeared as El Shadd-ai. That these names refer to a solar phase seems probable from the famous passage of the Amos (5:26) where it is said "Ye bore the shrines of your Ma-Lach, and like the Sun your images; a star your God"; Chi-Un\* or "like-

---

\* Chi-Unun may be read Chivvan, and this is more probable as fitting the context; and Chivvan was the Assyrian name of the star Saturn, the Akkadian "high-prince" or Sak-Ush; and this is explained elsewhere in this volume. Yet it seems impossible that the mass of people should worship any star, for even at this day they do not know one star from another.

the-Sun" referring to the city "On," the Egyptian An-nu, which was Grecised into Heliopolis; Ma-Lach thus connecting with the Sun-set God A-Tum or Tem, special deity at Annu, as also at Pi-Thom or Per-Atem the "house of Tem," and perhaps at Raa-Meses or "Sun-of-Evening," two towns built for the King by the Aibera-im as Mes-<sup>c</sup>Hen-oth or "lying-in" cities for women, or for the reposing Sun-god as his Mish-Chan or "tabernacle." The old Sun was the father of the young, the Sun of morning or of Spring. And it was the old Sun, the Sun of evening, passing into the Dua-t of the Egyptians, the O-De-os of the Greeks, as O-Dyss-eos did, hence the god Ha-Des, who suffered, but was awful, fateful, eternal, and was lord of the re-born in the future life. Raa was the general name of the Sun in the skies, among the Egyptians, but the several positions the Sun occupies were the physical antecedents of other solar personifications. Sa-Raa or "Son of Raa," a title adopted in the early dynastic times by the kings, may have given us I-Se-Ra-El as children of Raa-El or the "Sun-god"; and with this must be noted the message of Jehoah to Pha-Reaoh (Ex. 4:22), "I-Sera-El is my son, my Bechor"; but it does not

follow that Jehoah and Iza<sup>h</sup>ak are the same, or that Jakob and "Osiris" or A-Sar are one.

6. The Phœnicians as well as the Egyptians made up triads. Daud, whom Greeks translate Eros or "love," is made the son of Zadek, which seems the Egyptian Sute<sup>k</sup>h (Set), the Greek Styx, and Malechi-Zadek of Shalem is evidently the same. In another account, the Phœnician Zadek is father of eight sons, called Kabir-i, as "Jesse" or Ishai has eight sons; and Zadek's youngest is Esh-Mun or E-Shemun, but the Greeks identified him with Æskul-Api-os, who they said was son of Apollo; and the story was that Esh-Mun was a handsome youth who mutilated himself to escape the love of Aash-Ter Noæma the mother of the gods, who with the help of Ruphe "healed" Esh-Mun with her "heat" or <sup>h</sup>Ham-un; whereas David got no <sup>h</sup>Ham from Abi-Shag or Hebe-Shag, as Herakles from Hebe, and perhaps Mosheh from Pi-Sag-ah. In the triad at Beth Le<sup>h</sup>hem, of Bo-Aaz and Ruth and Aobed, Naa-Omi is only "nurse" or Amon-eth.

7. A third Phœnician myth makes Dad or Ha-Dad the son of Aes-Thar Noa-Ema by her father El or Il, whom the Greeks render Kronos; but El is also called El Melach, whom

the Hebrew story considers the dead husband of Naa-Omi. Aobed is thus a name of David, and both are phases of Osir-Dad or -Tad, whose great shrine at Abyd-os means (Budge says) Ab-Du or the "heart's desire." But Zadek or Ishai ("Jesse"), as father of the Kabir-i, is thus identified with Hephæst-os or Vulcan, whom classic story makes father of the Kabir-i, perhaps Gibbor-im.

8. Another curious account is that David or Ha-Dad was king at Damascus, and was killed by °Haza-El or "sleep-god," while Eli-Shaa stood by and wept, as did Jesus or Ishai the son of David when El-Azer-us slept. David's girl, however, may be Abish-Ag, connecting with Sha-Aul's Ia-Bish-ah; and it was A-Besh-Alom or "bad-youth," not "Ab-salom," who is caught up by the Sob-ach of the El-ah; but Joab would not permit such a saviour, for another account (2 Sam. 10:16-18) says Shob-ach was chief of Zebe to Ha-Dad Aezur, and was killed by David at °Helem-ah or "dreamer" shortly before it caught A-Besh-Alom; Sebek being the crocodile form of Deity in Egypt, and the "thicket" which caught the ram that saved Iza°hak as his fanatic father was at the point of sacrificing him; both Iza°hak and A-Besh-Alom being perhaps phases of

Horus, and the crocodile or Shed-et being the "concealed," as the hieratic meaning of its figure; but the great El-ah in the case of A-Besh-Alom implies perhaps the "goddess" Ta-Ur or "the great" who is often depicted with the head of the crocodile.

9. If Aberaham and Iza<sup>c</sup>hak and Ja-Aakob were a triad they would seem like the saying of the Sun-god, "I am <sup>k</sup>Hephera at morning, Raa at noon, and Tem at evening." Aber in the name Abera-Ham means "over," the Greek Hyper, and much the same as Aaber, which is usually rendered "pass-over"; and Aber is also rendered "wing," "pinion," "feather," with which a fowl "soars" (Job 39:26); so that Abera-Ham seems an eponym of the Aabera-im or "Hebrews," as Isra-El or Ja-Aakob is of the Isera-El-i, or rather these people gave name to the two patriarchs. It can scarcely be doubted that the word Aaber refers to the boat of the Sun, and that Abera-Ham was conceived of as solar, as his passing westward might indicate in the story of him. Had there been such an ancestor the cave Ma-Chephel-ah where he and Sar-ah, Iza<sup>c</sup>hak and Jakob, were buried would have been the focus of a pilgrimage; but the place is never alluded to after the burial there of Jakob, though it was said to be

at °Heberon; a fact tending to show that the story of these personages was written subsequent to much of the Scriptures. The word Ma-Chepel-ah possibly is feminine of <sup>k</sup>Hephera, a name of Deity as connected with the rising Sun and with re-birth and resurrection\*; typefied by the <sup>k</sup>Hephera, the Latin Sacer-Ab or "scarab," consonant with Egyptian Seker-Ab or the "shut-up fly," which in Greek is Kophero-Phagos or "dung-eater," and perhaps the Hebrew Cher-Areb or Cherub or "borer-fly" which stood over the Cheppor-eth or "lid" of the Aron, on which lid a Cheppor or <sup>k</sup>Hepher was evidently pictured. I-Za°hak or "laughter" is probably from Za°h-ah or "shining," "bright," and seems some aspect of the sky or Sun.

10. Ia-Aa-Kob means "wine-vat" in Hebrew and "grief" in Egyptian, but it seems to me most probable that the name is a reverse of Bok-aa. This word means to "open," to "cleave," as Pata°h does, and the two words are used when (Gen. 7:11) it is said the fountains of the great Tehom were Beke-Aa and the Areb-oth of the Heavens were Pata°h. In

---

\*Chapel for <sup>k</sup>Hephera would not necessarily conflict with <sup>k</sup>Hephera as Cheppor or "atonement," for in Egyptian the L and R are the same.



Egyptian the mountain of the Sun-rise was Baa<sup>k</sup>ha, and the mountain of Sun-set was Man-u, or Ta-Man-u the "land-of-Sun-set"; from which latter perhaps their Amen-ti or "west" and "hidden" place; and with the Hebrew Ti-Men-ath or Ti-Mun-ah where the solar ideals Shimesh-on and Je-Hud-ah got wives, and Je-Hoshu-Aa was buried, and connecting with the Sun-set god Tem-u as the "perfected," "completed." Beke-Aa in Hebrew also means the same as Bez-Aa, to "cleave," to "rend," and so Ja-Aakob connects with both Pata<sup>h</sup> and Bes, or Aa-Zeb the "sorrowful," who was the A-Dam or A-Tem or E-Dom of the Hebrews, brother-twin of Ia-Aakob or Baa<sup>k</sup>ha. The classic name Bakchus comes perhaps from this word for the Sun-rise, or from Baa<sup>k</sup>h the "inundation" God. The initiation of Ia-Aakob at Ia-Bok by Ia-Abek or "wrestling" seems to point to his name as Bok-aa, the Egyptian Baa<sup>k</sup>ha or Sun-rise, for the Sun Zera<sup>h</sup> upon him as he Aaber Penu-El; besides which his twelve sons are the twelve months. Laban or "white" was a name of the Moon, whose daughters Ia-Aakob married while he was in <sup>c</sup>Haur-an or the "cave."

II. It may be that Abera-Ham and I-Za<sup>h</sup>ak and Ia-Aakob were aspects of the

Sun, with a shrine at °Heberon, formerly called Kiri-ath Aaber-i, "city of Hebrews," but perhaps in derision of its religion called city of Arebaa or "bestiality" (Lev. 18:23; 20:16, "lie-down") in later times. Aaber or "pass-over" can only allude to the people as children of the Sun, which was given a Bar-is or Aaber-ah, called by the Egyptians Maad-et or Aad-et in the morning; Maad-et meaning "becoming-strong"; the Hebrew Moed or "exceedingly," and the Ohel Mo-Aad or "tent of meeting";\* and the boat of afternoon was called Seket-et or Semeket-et or "becoming weak" (Budge), which may explain the Such-oth of the allegoric Exodus (Ex. 12:37) and of the risen Ja-Aakob, as well as the autumn feast of Such-oth or "tabernacles"; and so the Cherubim Such-oth the Aron (1 K. 8:7), while the Israel-i bore the Sichuth or Seket-et of their Malach, the boat of decrease, and images like the Un or "Sun" when it became weaker as the Renpa (Egyptian for "year") was closing (Amos 5:26; Acts 7:43). Indeed, Ja-Aakob was supplicated by the Ma-Leach-i at Ma-

---

\* In at least one place (Ex. 16:34) the Aad-ith or "testimony," rendered "tabernacle" by the Septuagint, is the Aron in which the manna and law were kept; and the fact that the divine barge in Egypt had an eye depicted on the prow agrees with the Hebrew word Aad or "witness."

°Han-ah, or smitten by them, and °Hennu was the boat of the Sun which was also called Seker or "shut-up," and supposedly another name for the Seket-et or boat on which the Sun enters the Dua-t, and which I identify not only with Such-oth but with the Seair-ah or oryx-barge of Æsav and A°hud and Job and Eli-Jahu, with the difference between autumn and winter, as "Returned Æsav to his way Seair-ah, and Ia-Aakob journeyed Such-oth-ah" (Gen. 33:16-17), as he went "to the feet of the Maleach-ah which before" him (v. 14), that is, the woman-angel, for he asked his Adon to Aaber before him.

12. The Theiash-im were "he-goats" sent by Ia-Aa-Kob to Æsav (Gen. 32:14); but, as Aaz-im just before means "goats," not "she-goats," it may be inferred that Theiash means some other hairy beast or "being" as the word Iesh implies; and yet Plutarch (in "These-us") places the establishment of the O-Socha-phoria or feast of boughs at the door of These-us the son of the "goat" Æge-us, and this in the month Pa-Nep-si-on, while the son of These-us was Ænop-is, clearly suggesting in both cases A-Nup or "Anub-is" the angel of the tomb, the son or variant of Set, the Greek Typh-on, the Arab Tawfan or "whirl-wind," the Hebrew

Seair-ah (Job 9:17; 38:1; 2 K. 2:1, 11) or "goat-barge" of the winter Sun, worshipped by the Hebrews (Lev. 17:7; 2 Chr. 11:15) and Egyptians. And the Greek O-Socha-Phoria was in honor of Bakch-os and Ari-Adon-e, or in Hebrew the "lion-goddess," who like Ra<sup>c</sup>Hel had a nurse, and called Kora-Kyn-a; in Egyptian <sup>k</sup>Her-u meaning "voice," Kara or "cry" in Hebrew, Keras in Greek; hence Kor-Kyon is probably "barking-dog," and so Deborah the nurse of Ra<sup>c</sup>hel means "word" or "oracle." Besides, both Ari-Adane and Ra<sup>c</sup>hel, as also Semele, died in child-birth.

13. These-us is further identified with Hebrew and Egyptian story by his marriage with Æ-Gel-e, daughter of Pa-Nope-us or "the Anup" or Anubis, and Io-Gal-e seems the "heifer" Hathor, who as Ae-Gal-ah or "heifer" was wife of David (2 Sam. 3:5); yet in Hebrew the word is also "wagon," "chariot," thus connecting with the watchful constellation of the Wain or Ursa Major, which in Egypt was connected with Rer-et or Lel-et, that is, Ta-Ur; and the son of David's Ae-Gal-ah was I-There-Aam, as the mother of These-us was Ae-Thera, perhaps Ta-Ur, and the Phœnician goddess Thor-o or "law"; and yet Thera in Hebrew also means "excessive" or "over-

much," as in Egyptian T'a-Ur is "the mighty,"\* and so Ie-Thero as priest of Midi-an or "giant"-land may only express a giant. The death of These-us at Sekyr-os must allude to the Sekar boat of the winter Sun in Egypt; also called °Hennu, which gives us the Ma-°Han-ah of David and Ja-Aakob (2 Sam. 17:24; Gen. 32:22), and of course Shimesh-on is in touch with it (Judges 13:25). Manes-Theos, who drove away These-us, is the "mane-god," hence hairy, and the same as Æsav and A-Besh-alom, both hairy, who drove away Ja-Aakob and David. Some say These-us did not establish the Isthmian Games to honor Melech-Aareth, but to honor Sekyr-on, which only means that the two are the same, and that they are These-us as well as Seker-Osiris and the Segor or "shut-up" Noa<sup>h</sup> (Gen. 7:16); all which enables us to connect the Tyrian Malech-Aareth with the sea-god Poseidon.

14. Curiously, the hair of Horus was called °Hen-Sek-et, and this might seem to connect with the °Hennu or Sek-et boat, and

---

\* Shimeshon deceives his wife by telling her that he "over-much shining" or Ie-Tar-im La<sup>h</sup>-im, rendered "ropes new," would be weakened, etc. He next tells her to bind him with Aab-oth not made by a workman, and Aab-oth means "thick clouds" as well as "cords."

with the Hebrew Seair-ah, as both are the goat-barge of the autumn Sun; the Hebrew Such-oth being a name of this barge or portable "tent" of the departing Sun-god, over which was arrayed skins of beasts; and the feast and word were common to Persians (Strabo 11:8; 5-6), to Greeks, to Carthaginians (Diod. Sic. 20:25), as well as to Jews and Egyptians; giving name to the hairy Scyth-ians or Sakyth-ians (Herod. 7:64) who destroyed Nineveh and the Assyrian monarchy, and invaded Egypt and Palestine about B. C. 622.

15. It must appear that Ia-Aakob erected Such-oth as a memorial of hairy Æsav, the earlier name of the local Deity or Penu-El the "afore-God," over whom Ia-Aakob passed as the Shemesh arose; but Nu or the "sky" in Egyptian was also Nu or Pe-Nu, a species of "antelope" with horns like those of the Seker barge; and the Greek concept Pan was that aspect of Osar-is worshipped at Dad-u or "Mendes," called Ba-en-Dad-u or "ram of David," evidently the Bo-Aaz of Beth Lechem, as Aaz means "goat," and Bo-Aaz was clearly an aspect of Æs-av, though Ra<sup>c</sup>hel or "ewe" is made wife of Ia-Aakob, while the wife in the triad of "Mendes" was an aspect of Hathor-

Isis, whose name Me<sup>c</sup>het means the oryx-goat. Osir-Dad-u implies the generator. Such-oth, where I-Sera-El begun a pass-over of the Ma-Debar, would serve to suggest embarkation in the Seker or Sek-et barge, as Such-oth was next to E-Tham or with the Sun-set god Tem or Atum, and so Such-oth was near by Raa-Meses or the "Sun of Evening" (Ex. 12:37; 13:20). It was his ship with black sails with which These-us destroyed Æge-us, the Egyptian <sup>c</sup>Heg or "goat," probably connected with Agag and Aog of Bashan, who are Haman the Agag-i; and so the Egyptian Ab-u was the Chabesh of the Hebrews, and hence Io-Ab who killed A-Besh-Alom would connect with the "ewe-lamb" or Chabesh-ah which David "ravished" (comp. Esth. 7:8) or Chabesh-ah from Auri-Jah. Cha-Bes or Cha-Besh is by transposition Cha-Sheb-ah (Gen. 21:28; 30:39; 2 Sam. 12:1; Lev. 5:6), hence Bath-Sheb-aa was the ewe-lamb "ravished" or "forced"; but Cha-Besh or "trample," "ravish," "ewe-lamb," same as Cha-Seb, is clearly the hairy Bes or Ia-Bez, and the text (Lev. 5:6) says a "Chi-Seb-ah or Seair-eth Aaz-im for a sin-offering," while the reverse of Cha-Bes is Seb-ach or "thick-boughs" which caught up A-Besh-alom and caught the ram substituted



for I-Za<sup>h</sup>-ak; and Suchoth is "thicket," "boughs," and as "tabernacles" was an autumn observance imitating the Sun going into his Mish-Chan or "tabernacle," which latter is the Egyptian word, Hebraised into Shechan or "dwelling," and the Shechin-ah of later Judaism which implies that Jehoah is present in his habitation.

16. <sup>k</sup>Hephesh in Egyptian was the "thigh" of Set, and the never-setting seven stars of the Great Bear, called also Mes<sup>k</sup>heti. This is the Aash of the Job (9:9; 38:32), the Naash or Ghash of the Arabs, meaning both a "wagon" and "night-watcher." Ur-t is "chariot" in Egyptian, and they depicted the Jewish goddess Aash-ta-Ur-t as a lion-head war-goddess driving a chariot. Their own terror-goddess Rer-t or Ta-Ur or Shepu-t was also connected with this constellation. She must also have been goddess of flocks and fecundity (Deut. 1:4; "young" in 7:13; 28:4, 18, but it should be "goddess"), and as their night-watcher. These "seven" or Sheb-aa stars were perhaps "sworn" by or Sheb-aa, and hence Bath-Shebaa was perhaps a name of her, as David first saw her at eventide from the Geg or "roof" (comp. Aog, &c., Deut. 1:4); and so Abraham (Gen. 21:30) gave

"seven" Cha-Bes-eth "in the Aabur" that it be an Aad-ah or "perpetual-witness" that he dug the well of Shebaa as the south bounds of the Aabera-im; so Bath-Shebaa was a "ewe-lamb" or Chi-Bes-ah (2 Sam. 12:3), the <sup>k</sup>Hephesh or constellation sacred to the goddess. But as a "wagon" or Ae-Gal-ah, because it went Gal or "round," she was the wife of David and of These-us. Ja-Aakob married the "ewe" Ra<sup>c</sup>hel.\* The shrine Gile-Aad, the Ja-Bish-ah Gile-Aad of Sha-Aul, was called Mi-Zeph-ah (Gen. 31:49) or "watcher," and was a shrine of Tan-oth the daughter of Ie-Petha<sup>c</sup>h. In Greece this constellation was called Kal-Ishto; also Helike, perhaps ha-Lech-ah or "the traveller" in Hebrew, or ha-Le<sup>c</sup>h-ah as "the shining"; and her son by Zeus was Ark-as; perhaps as an archer like I-Shemaa-El, for Laban's Ie-Gar Sahad-uth suggests Hagar and the well La<sup>c</sup>ha-i Ro-i which refers to herself as the "bright watcher."

17. Gula or "great" the wife of the Sun in Akkadia, and who was notable in Chaldean theology under that name and that of Ai, is distinguished on existing stelæ by the "circle" after her name, Gol in Hebrew, and the towns Gile-Gal and Aai seem to bear her name.

---

\* Correctly, one who "wanders" in search of sheep.

When "in Ja-Besh-ah Aaber Isera-El the Joredan" (Josh. 4:22), he first encamped at Gile-Gal, and there celebrated the first Pa-Sa<sup>h</sup> by eating the Aabur of the land (5:11); but in another version of his arrival the Gal or "heap" was east of the Joredan, though after he had passed the river (Gen. 31:21), but both legends refer to a pile of stones (Gen. 31:46; Josh. 4:20), and the one as a Gale-Aad, the other as a witness of the Aaber in Ja-Bash-ah; whereas, when this hero is called David, he comes from Ma<sup>c</sup>Hen-ah or "camp," Aaber or "passes-over" in the Aaber-ah to Gile-Gal, and is met by Shime-Aai who had cast stones at him. The mighty Sha-Aul was crowned at Gile-Gal, slain at Gil-Boa, buried at Ja-Bish-ah of Gile-Aad, and I have pointed out that his name indicates him as the Akkadian Ushu-Gal, while the "Gol to me this day a great stone" (1 Sam. 14:33) when he built his first altar to Jehoah seems to connect him with this same abstruse story; nor must we omit that Eli-Jahu went from Gile-Gal (occasionally rendered "whirlwind") to meet the Seair-ah or "whirlwind," first Aaber the Joredan in "Harab-ah or "dry-ground" after striking the river with his ie-Gel mantle, but naught is said of stones. The association of stones and

drouth with Gula or Gile-Gal, and other forms of this word, indicates that Gula was what she was on the lower Euphrates, the female power of the scorching Sun. Gal or "great" became in Hebrew Aul or Ail and El, that is, the "strong," "mighty"; the Egyptian Ur or Ul; hence Sha-Aul or "Saul"; but Gal and Gol and Gil-Gal, &c., was separately in Hebrew "round," a "fountain," a "skull," a "captive," to "reveal" or "uncover," "naked"; and as "whirl-wind" or Seair-ah we may see that the connection is with solar concepts. Gula's mate in Chaldea was San or Sansi, "the Sun," hence Beth Shan was the proper place to hang the body of Sha-Aul, though Ja-Bish-ah of Gile-Aad later received it as "drouth"-goddess, also called °Horeb-ah. In the Egyptian "Praises of the Sun," he is called °Her-Ba or "Soul-Above," and he is depicted with Ba or "ram" horns; which makes it curious that Msheh should first communicate with Jehoah at the Mountain of °Hor-Eb-ah, as Msheh is very like Seh or "lamb," and when he descended the mountain with the law "like a karan or horn a rising of his face" (Ex. 34: 29);\* horn being metaphoric of strength,

---

\* In no other place in the English version is Karan rendered "shone." The Vulgate has it in this place: Cornuta. The

power, as Amen-Raa and <sup>k</sup>Hnum are depicted.

18. Connection of a flock with a night-watcher which wheeled or revolved above the Ma<sup>c</sup>het or "north" horizon is easy in religious ideas, but Ma<sup>c</sup>het was also the "oryx" in Egyptian, the head of which was the prow of the <sup>c</sup>Hen-nu boat. That the nurse angel Ta-Ur should also connect with this concept will appear from her name Lil-et (or Rer-et), which in Egyptian means "to go round," in Hebrew "night"; hence "revolving" or "round," "wheel," "chariot," render the Chaldean Gula, wife of the Sun, the same as the Aa-Gal-ah of David and These-us, the De-Lilah who shaved Shimesh-On, the Aash-ta-Urit or "many-chariot" woman in Egyptian, the goddess of the Seair-ah or Sekar or <sup>c</sup>Henn-u or Seket or Such-oth or Ia-Besh-ah or <sup>c</sup>Horeb-ah or Aaber-ah, the barge of the Sun, or its chariot. Some of these may refer to the Sun in his moribund condition, such as the Egyptian "vessel" or Aren, the "ark" of the Hebrews, and the Egyptian Teb which as "box" supplies us with the Teb-ah or "chest" of

---

play of words must be on Keraa or its derivatives, meaning to "read" (Ex. 24:7, etc.), that is, the commandments he brought; hence the Arabic Koaran or book to be "read."

Noa<sup>h</sup> and Mosheh, yet the conceit is that all "pass-over" or Aaber the sky or water, in boat or in chariot.

19. The concept of the Euphratic peoples was that the Sun went into a "cave," and was there re-born; hence Ja-Aakob went from the well of Sheb-aa to <sup>c</sup>Ilar-an, whence came Aber-aham, as These-us went into and came out of the labyrinth of Min-os, &c.; but These-us, who seems the same as the Thasian Malech-Aareth (Herod. 2:44), that is, perhaps, a combination of Herakles and Bakchos, specially worshipped in Thas-os or Æ-Thera, was a son or aspect of Poseidon also, for Thas-os was son of Agen-or or "Ocean," and sent from Phœnicia to find his sister Europa, which makes him an aspect of Kadmus of Thebes. The Thesmo-phoria festival was the counterpart of the O-Socha-phoria, and celebrated by women in honor of Keres or De-Meter five days later; both in Pa-Nepsi-on; but Iom Chepher is observed five days after Such-oth, and thus responds to Thesmo-phoria, which was also celebrated in huts or booths. Thesmo is "law" in Greek, as Tor-ah is "law" in Hebrew, but that Thesmo-phoria was an observance to the "law"-giver seems in the face of the statement of Herodotus (2:171) that this observance was brought from

Egypt, which should have placed scholars on search of an Egyptian meaning, and this I ascertain to be The-Shema (fem.) or "the traveller," as Cer-es was in search of her stolen daughter.\* Possibly the "fugitive" Hagar called her son I-Shem-aa-El, the divine nomad, for the Egyptian word Shema. Had-es, who stole the daughter of Cer-es, was evidently in his origin the burning Sun, who in turn disappears, getting name from "the Duat," or Ho-Dua-es as Greeks would say, the Egyptian Under-world. Isera-El, fleeing from Egypt, took Chel-i of gold and Chel-i of silver and Semel-oth (Gen. 12:35), and in places Chel-ah means "bride" (Isaiah 49:18; 61:10; Jere. 2:32) and "daughter-in-law" (Gen. 38:11; Ruth 1:6), as Kala in Greek is "fair"; and Bakch-os brought his mother Sem-Ela out of Hades. These-us not only carries off Ari-Adane and Helen, but attempts the abduction of Kora or Persephone from her father Aidon or Hades.

---

\* An argument may well be made, however, that These-us is named from the Greek word Thes-thai, "to put," "to set," a law or pledge, and hence the Teiash or "he-goat" sent by Ja-Aakob to his brother, though Budge tells us the Tesh-Tesh was the figure of Osiris over which the funeral ceremonies were performed at Mendes, Abydos, etc. And in Egyptian the word Samen means to "establish," as Sum in Hebrew (Job 17:3, etc.) is to "set-up," so Te-Samen and The-Semo-phoria might indicate a festival to the "founder" of the town or the one who established it, as These-us did.



Ja-Aakob brings off two brides from 'Hauran or the "cave," daughters of Laban; but Nabal is a reverse of Laban, and it is his wife that David seduces from Charem-El or the "vineyard-god." It is not only probable that the Semel-ah or over-cloth of the Hebrew connects as a travelling garment with the Egyptian word Sema or Shema as "traveller," but that the famous The-Sema-phoria of the Greeks was a carrying to "the wanderer" Ceres or De-Meter; the The or Te being the feminine definite article in Egyptian. And yet Sem was the "summer" or warm season in Egypt, and this might apply to the time of the celebration of Thesmo-phoria at Thebes, but at Athens and most places the festival took place the latter part of October.

20. There is no question that in Egyptian myth Asar or "Osiris" was that judge of the dead whom the Greeks called Hades, the Latin Pluto, the Cretan Min-os, the Akkadian Mulgi or Malach, &c.; and from the fact that Christians, who inherit their creed largely from these peoples, hold their divine man Jesus as judge of the dead, it may be that Asar and the others were deified men. But as judge it must seem that he must have a severe if not an awful aspect as in case of Chebar Enosh or "glo-

rious man" whose Shaletan ("Sultan") should be everlasting (Dan. 7:13-14). It is curious that the "hair" of Asar should be called Rer-et or Lel-et, the name of the terror-aspect of Isis-Hathor; seeming to connect with both "night" and a "sow" or Rer-et, as with the Hebrew word Arur or "cursed"; and the ideograph for "hair" signifies both "black" and "grief" in Egyptian, for in grief that people allowed their hair to grow; which fact perhaps explains the contempt of the children who called Eli-Shaa "bald-head" or Kerea<sup>h</sup> when he should as in grief have had hair;\* but Kerea<sup>h</sup> or Gera<sup>h</sup> in Egyptian means "night," yet is probably the same word as the Gela<sup>h</sup> or "shaven" Shimeshon and Joseph† by some mixture of ideas.

21. The centre of the great Mother cultus called <sup>c</sup>Het-<sup>c</sup>Her or "Hathor" was "Denderah" or "Tentyra," from the Egyptian name Ta-en-ta-Rer-et or "land-of-the-Rer-et" or Te-Lel-et,

---

\* Egyptian women wore hair on the head; the men were shorne except when mourning. "Barbers" were called Ka<sup>h</sup>-u.

† Joseph shaved and Ie-<sup>c</sup>Haleph his garments (Gen. 41: 14); Shimeshon had seven Ma-<sup>c</sup>Heleph-oth, which is another form of the same word; and the "changed" of Joseph must indicate that Shimeshon had seven "changes" or "kinds" of hair; but "wearing the seven with Ma-Sech-ith" seems to refer De-Lil-ah or Ta-Rer-et to the seven stars of her constellation, called by Hebrews Aash, and hence perhaps Aash-ta-Ur-eth.

and it is probable that Rer-et was her older title, for Rer-et in some inscriptions of pre-historic time is called mother of the Sun. In Crete we have her as Helen-Denderibis, and Hel-en must be from Heli-os or the Sun, but her father's name, Tyndar-us, connects her with "Tentyra"; and These-us first carried off Helen. Rer as "going-round" might indicate the Bear constellation, and from "bear" or Deb in both Egyptian and Hebrew we might suspect the hairy Rer-et as feminine of the Rer or "hair" of Asar. Deb-Ur-t in Egyptian is both "great-bear" and "bear-chariot"; hence as Deb-or-ah the wife of "torches" she led Bene-Isra-El to battle against Sisera, "and Bene-Israel came up to her to Mi-Shephat." Besides, Asar as "judge" or Ap of the dead might have first given her the name Ap-et which she is supposed to derive from the Ap-et or "hippopotamus," but it is curious that her name Shepu-t is the same as Shephat or "judge" in Hebrew, and is related to her name Ta-Ur which may have given the Phœnicians their goddess Thor-o or "law," and their Aash-Thar-eth, or "Astarte" as the Greeks called her. Aas-ah or "hairy" gives us the name Aes-av, it is averred, whose return "to his way of Seair-ah" (Gen. 33:16), which word means

“hair,” “terror,” “whirlwind,” “goat,” “demon,” indicates that Seair-ah was Aash-Th-Ur-eth, who in her aspect as Ta-Ur-t or “the chariot” goddess carried off Eli-Jahu also; but as wife of Aes-av we may connect her with Je-Hud-ith or “Jewess,” otherwise Bas-Ameth or “maid-of-Bes” or Je-Bus. The word Aas-ah, however, is very frequent in the Hebrew; not as “hairy,” but as “doer,” “to do,” “maker,” strictly synonymous with Ari in the name of As-Ar or “Osiris,” and the same as Malach or “worker”; but it need not be doubted that Aes-av is the “skin-king” or Malach-Aareth, though it is not clear that we have Asar as a hairy concept in Egypt. And yet in a hymn to Asar he is called Saa<sup>h</sup>-u or “master,” the ideograph of which is a “goat” with the life sign about its neck,\* singularly recalling the word Ba-Aal when rendered “master” or “lord,” for Ba is both “soul” and “ram” in Egyptian, as Aal-u is the celestial garden, thus perhaps explaining the oracular passage (Gen. 27:40) where Aes-av is to ta-Rid (Egyptian “grow,” and so Pa-Rad and “Pa-Rad-ise” or “the garden”) and break the Aul; but the god

---

\*This is the same word as Saa<sup>h</sup>u or the spirit-form, the Greek P-Syche, but the determinative of this word is the funeral couch.

Ba-Aal was usually identified by Egyptians with Set, though the consonance between the Egyptian word Saa<sup>h</sup>-u and the Hebrew word Seair-ah is probable.

22. Egyptians, though shaven, depicted a tuft of hair on the chin of dead men, and on the chin of princes and captives; often appending it to their figures while living. It may be that this represented the Rer of Asar or the <sup>h</sup>Hen-Sek of <sup>h</sup>Heru, each rendered "hair" or its "locks"; but in shaving the heads of their boys they left a lock on the sides of the head, as appears in figures of <sup>h</sup>Har-pa-<sup>h</sup>Herad, and we may infer that this custom had some reference to virility or strength. The Hebrew word Aaz-ah means "strong" and "goat"; their word Seair means "hair" and "goat"; also "whirlwind," "demon." In Hebrew story Shimesh-on becomes weak and his Cho<sup>h</sup> or "strength" departs when he is shorn; whereupon he is taken to Aaz-ath-ah, rendered "Gaza," but it is feminine, and is the Seair-ah that Aes-av went to and that carried off Eli-Jahu; that is, the <sup>h</sup>Hennu or Sekar barge personified as the strong and fierce Satyrs of classic story; the Kadin Aaz-ah or "east strong" (Ex. 14:21) spirit that parted the sea for I-Sera-El; she who as Ma-She<sup>h</sup>-ith or the

female Me-Shia<sup>h</sup> had her temple on Zion and was the "destroyer" (2 Sam. 24:16); and in the Egyptian story of the destruction of mankind is called both Hathor and Se<sup>k</sup>het;\* but it is doubtful if Deb-Ur as "great-bear" in Egyptian is the fierce Deb-or-ah, for Dibarra in Chaldean story is the angel of the plague, and yet as the watcher over shepherds this constellation seems the nurse of Reb-Ek-ah (Gen. 35:8) or "great wild-goat" (see Ako, Deut. 14:5), as Ta-Ur or Rer-et or Lel-et was a nurse in Egyptian myth, and Amal-Thea the nurse of Zeus. At Aazath-ah the hair or Seair of Shimeshon necessarily grew, enabling him as before (Judges 16:1-3) to do strong feats there; but it is curious that in Chaldaic the Zodiac sign Capri-Cornu is called Lal-u and in Assyrian it is Uz or E-Naz-u, thus giving us De-Lil-a and Aaz, and the Naz-ir that Shimeshon was, for Nazir means "hair" (Jere. 7:29) in Hebrew; and women in Syria cut off their hair in lament for Adon-is, as men in Egypt let it grow in their grief.

23. The goat was a symbol of Tan-ith in Syria, and in Chaldea the goat-skin, the Æg-is

---

\* At Deb-ut in the name of Uaz-et and at Dep-A<sup>h</sup>ha-t in the name Maden ("sword"), both called Aphrodito-polis, Hathor was special goddess.

of Zeus, was a symbol of the "tempest," the Seair-ah or "whirlwind" of Eli-Jahu, Jonah, &c.; and in the triad of Carthage Tan-ith was wife of Ba-Aal 'Hammon; evidently also the Thoan-ah or "occasion" (Judges 14:4) of the Philistines; also Tan-oth the daughter of Je-Petha<sup>h</sup> (11:40), and Ia-Ael who assassinated Sisera, as her name means an ibex or wild-goat (1 Sam. 24:2); hence as Aaz-ath-ah we must have her as Seair-ah, and as Reb-Ek-ah the mother of Aes-av and Aamal-Ek. The Zodiacal signs of the Chaldeans, adopted by the Greeks, are inscribed at Denderah, and Capri-Cornu is the goat fore-parts with the tail of a fish. A coast town like Aaz-ah must have had a marine aspect of God, and so as late as the fourth century A. D. they there worshipped "Marn-as" as the Greeks wrote it, and which scholars interpret by the Aramaic as "Lord"; but, while Mare is Chaldaic for "lord" (Dan. 2:47), the words Mer-Ren in Egyptian mean "master-of-the-vessel," the A-Ron or "ark" of the Hebrews, as in Hebrew-Chaldaic Mare-Ani would be "lord-of-fleets," and so the Latin word Marin-us, the Marin and Marine of the French and English; for ships passed-over the Æge-an or "goat"-sea, a name from 'Ilag or "goat" in Egyptian, but a sea of storms and



dangers; yet the beloved Sun-god also passed over it, "shut-up" or Sekar in his Teb-eth or "ark," and the month Teb-eth or December-January corresponds with the goat-sign of the Zodiac; and the Aazath-ah or Seair-ah was both a terror and the Æg-is of Zeus, but she was the hairy one.

24. Like Eli-Jahu, Ja-Aakob went up with a chariot and horses, and the Ma-<sup>c</sup>Han-ah was very Chebad (Gen. 50:9); but he was first <sup>c</sup>Han-et or "embalmed" by the Rephea-im or "giants," and it may be that <sup>c</sup>Han-et gives the meaning of the <sup>c</sup>Hennu boat; but in Egyptian "embalm" is Ut, and this may explain why the remains were taken to the Garon of At-Ad "which in the Aaber of the Joredan"; Aat in Egyptian meaning "region" or "place." The suburbs of Egyptian towns were thick with priests and artisans who prepared the dead for burial, and Greeks called these suburbs Memnon-ia, probably from Men (also De<sup>k</sup>han) or "obelisk"; and the obelisk became the emblem of Amen-Raa. The Greek word Obel-os, a "spit" or pointed implement, is not in my opinion the origin of Obeli-Sak-os; Abel or "grief" and Sak or "sack-cloth" both being Hebrew words; but from the Egyptian words Ben-ben or Bel-bel, "obelisk," and Sekar or

"shut-up," as Sakar-ah seems to mean a cemetery, while Bel-bel is a transition from Ben-ben not uncommon. And Ben-ben is closely connected with the Ben-u, the supposed Phoenix of the Greek writers, which as Pa-Nea<sup>h</sup> or "the living" seems a name Pharaoh gave Joseph, and connected with the word Phœnicia. But the Egyptians called the obelisk the "finger" of the Sun, and so from the Hebrew word A-Zebaa or "finger" the Hebrew word Ma-Zeb or "pillar," and Iad or "hand" erected by Sha-Aul and A-Besh-alom, which attest solar worship, perhaps that of Amen, as Shemu-El was an Amen priest (1 Sam. 2:35), with whom we may probably connect Jehoah of Zaba-oth to whom the Ma-Zebbs were set up.

25. The Sulem Ma-Zeb or "ladder" seen in his dream by Ia-Aakob when a fugitive from Aes-av must have been a pyramid, on the steps of which Male-ach-i were moving and at the top of which Jehoah stood; and Sulem suggests the Greek word A-Sylon and the A-Sylum of the Latin. The "ladder" or Maket largely figures in Egyptian theology as the means of reaching the Heavens, and the word resembles the Hebrew cities of Makelet or "refuge"; but the steps of pyramids also figure. Ia-Aakob

set up a Me-Zeb at this house of El or Beth-El, but its name at the first was Aulem Luz or "forever departed," whereas Elohim was still there and it was the Sha-Aar of the Heavens; but there are two other accounts of the origin of this shrine (Gen. 35:6-8; 9-15).

26. The Phœnician account calls the brother of Usho (or Aes-av) Shame-Merum or "heaven-high," rendered Hypse-Uran-os by the Greeks, and he dwelt at Zor or "Tyre," learning to build "huts" or Such-oth; and he quarreled with his brother Usho, who wore skins, worshipped fire and wind, and built the first boat; but to both were erected pillars at their death, which were worshipped. Thus connected with Ma-Zeb-im or "obelisks," symbol of Amen-Raa or the "hidden-Sun," the word Jakeb is reasonably found to mean in Egyptian "weeping," though it is "wine-vat" in Hebrew, and so the oak of Bach-uth at Beth-El (35:8) also suggests him as an aspect of Bakch-os or Osiris.

27. The Sep-ed or "lamentation" at At-Ad over Ia-Aakob, corresponding with Abel or "mourning" and Jakeb or "weeping," connects with the Egyptian concept Sep-ed, "lord of the East," especially the war-Sun of the town Kesen, evidently Mount Kasi-on, perhaps

“Gosh-en”; and Sep-ed is the name in Egyptian of the star Siri-us, the heliacal rising of which heralded the Baa<sup>h</sup> or “inundation.” Kes-em or “Kasi-on” in the name Sep-ed, however, may supply us with the word Kesem in Hebrew, rendered “witch-craft,” “divination”; but the determinative of a “sack” or Kes (reverse in Hebrew is Sak, Gen. 42:27) perhaps indicates that Kes-em was a place of trade, and the place is still called El Kes. It was at the east door of Egypt, near Aam or Pelusium, and Strabo found there a temple of Zeus, evidently Amen or Sep-ed. The district Sep-ed, of which Kesem was capital, has as determinative of Sep-ed an acute cone or pillar, or sometimes a mummied “hawk” or Bak, a Sun-symbol, especially of Horus. Sep-ed is full-bearded and a foreign god in origin; in one instance depicted as Bes, in others as “lifted-up” on a *Thes*, which suggests the Greek “to set” from which *These-us* is supposed. Ja-Aakob’s wife Ra<sup>h</sup>el is cited as weeping for children at Ram-ah, and in Egyptian “weeping” is Remi as well as Jakeb, and at this day the site of Aamu or Pelusium is called Pha-Ram-eh. Howbeit, there need be little doubt that Ia-Aakob, carried off by a chariot and horses from Egypt, is to be identified with Egyptian and Phœnician theology.

## SECTION IX

1. One can only understand the religions of the ancients who knows that each town or tribe had its own divinity or patron saint. "According to the number of thy cities are thy gods, O Judah!" (Jere. 2:28; 11:13) was said at least thirteen centuries after the time of Abraham and nine centuries after Mosheh. The statement was true of Canaan; it was true of Egypt and Greece; it is true of every nation to-day. It suited the heirarchy at Jerusalem to deride these local deities, most of whom differed only in name from Jehoah, and it was to their advantage to concentrate on their town as a place of worship. These neighboring shrines were never abandoned, and even thirty years after the Crucifixion the Emperor Vespasian consulted that of Elijah at Carmel, only a day's ride from Jerusalem. Odious tales were told, however, of these rival places and deities.

2. An example of this is the story of the Virgin of Mi-Zep-ah, perhaps called Than-oth or "lament" (Judges 11:40), suggesting

Athen-a of Attica, and the Phœnician Tan-ith, daughter of El. Though the story relates to Mi-Zep-ah in Gilead we may well suspect that it equally applies to Mizepeh, an hour's ride from Jerusalem, and the seat of government for a time (Jere. 40:41) after Jerusalem fell. This latter (1 Mac. 3:46) may be referred to by the story of Rizepah, and is probably the Gibeath of the Shaaul legend, I-Pheta<sup>h</sup> was a Gibbor-<sup>c</sup>Hail, and son of Gilead and Aishah Zonah or "woman harlot." He suffered the usual indignities of young gods, and fled to the land of 'Tob or "beauty" with certain Rek fellows; and Mosheh also was a Tob or "beautiful-child," as was the "goodly" Sha-Aul, the month 'Teb-eth giving to or getting name from the "ark" of Noa<sup>h</sup> and the "basket" of infant Mosheh; indicating their solar retreat in mid-winter, since, while the initial letter of the word is different in Hebrew, it is probable that the Egyptian Teba or "chest," "mummy-case," connects with their name Tebi for that of the same winter month when the Sun is in its ark or its cradle, as also the Nile.

3. In his absence, Aammon oppresses, and I-Pheta<sup>h</sup> returns to rescue Gilead. He swears that if successful he will sacrifice the first object he meets that comes out of his

doors; so he passes over, conquers; then "came I-Pheta<sup>h</sup> the Mi-Zep-ah to his house," when his daughter, a virgin, comes forth, and becomes the "burnt-offering" or Aol-ah to Jehoah. Aol literally means "what-goes-up," but so common was the burning of children as a sacrifice by the Hebrews that the word also means a "suckling" child, perhaps offered at the going-up of the Sun or the rise of the Nile; but the peculiarity of this shrine was that perhaps virgins only were sacrificed. There was a connection of this Mi-Zep-ah with the virgin Mire-Iam, perhaps, and certainly so if Ain Mi-Shep-at was of like kind, for that was a name of her shrine at Kadesh Baren-Ea (Gen. 14:7) or "in Aren-Ea," which was in Pa-Aran; and the account in the Genesis indicates that there Aash-Tor-eth and Ta-Mar also had shrines; Ta-Mar being both a Kadesh-ah and a Zan-ah in the account of her, but both words are rendered "harlot," while Kadesh is usually "holy"; and Karana-im or "horns" as applied to Aash-Tor-eth indicates the Egyptian 'Ha-t<sup>c</sup>Har or cow-goddess, or perhaps the new-Moon phase of the Greek Diana, and "new-Moon" was 'Had-Esh in Hebrew, of which word Kad-Esh may be an idiom, as Kadem-Esh means "eastern-light," while



Kadad-Esh means "fire-worship," perhaps in the sense of vestal.

4. Mi-Shep-at, however, indicates the ferocious Shapu or Ta-Ur of the Egyptians, pictured usually with a "knife" (Demu or Mades in Egyptian), a Kadad or "cleave" in Hebrew, hence Tere-Dam-ah or "deep-sleep" who fell on Adam and Abram, and gave them posterity. There is a change of religion shown by the use of Kadesh as "sodomite" and Kadeshah as "harlot" from the usual rendition of these words as "holy" and "holy-woman," and some distinction between Zan-ah and Kadesh-ah seems to have been preserved (Deut. 23:17, 18) as in case of Judah's Tamar; and it seems from the accounts of Lucian and others that the Syrian goddess had Kadesh-im of both sexes in her temples who prostituted themselves for her treasury; the men being eunuchs who became catamites and went about with her image in their hands; hence, in the cited passages from the Deuteronomy, Kadesh in one verse and Chaleb or "dog" in the other seem somewhat distinct; but Kadesh kept its meaning as "holy," and Jerushalem is the Kudes or "holy" of the Arabs to this day. A similar case is that of C<sup>h</sup>al or "temple" and the Egyptian word U<sup>c</sup>hal or "dog" (compare the

Hebrew word Achel or "eat"), on which Egyptian word there is a play in Genesis\* (43:32); and so I-Pheta<sup>h</sup> says "I have opened my mouth to Jehoah, and an Auchal to go-back," that is, he would be a "dog" to swallow his own utterance.

5. If I-Pheta<sup>h</sup> was a solar type, as was perhaps Pata<sup>h</sup> at Memphis, he was a creator like Vulcan, that is, a "worker" or Maleach, but mainly under-ground as the night-Sun, and, when he arose to pass over, the astral concept might be that the watching Morning-Star must pale in the glory of that victory over darkness; and so Mi-Zep-ah is rendered "watch," "watch-tower"; but this might be the horned Moon of morning as well if it were not that the star continues for at least two months to fade away after reaching its aphelion, that is, "to go down on the mountains" and bewail her fate. The Than-oth or "celebrate," "lament," of four days for her probably indicates her name. In Phœnician story Tanith is the daughter of El. In Occidental myth A-Thena was the virgin daughter of Zeus or Jupiter. The Persian goddess was called Tanaita, and was symbolized by a star. The Greeks identified the

\* "For not an Iu-Chel-un of an Egyptian to Ackel with the Hebrews."

Phœnician Tanith with Ar-Tem-is, usually typefied by the crescent Moon; which Ar-Tem-is was a virgin, and twin of Apollo-Phœbus; and Ar-Tem was perhaps the Egyptian words °Har-t-Maa or “goddess of Truth,” whence the °Har-Tum-im or “magicians” of Egypt and Babylon encountered by Joseph and Mosheh and Daniel; though °Har-Tem or -Atum was a favorite name of the night-Sun, and Ar-Tem-is was probably his feminine as he was specially lord of On or Helio-polis; but it seems easily that Tanith and the Greek Athena were the Egyptian Nit or Ta-Nit, specially the name of the goddess at Ssa or “Sais,” at Esenah, Thebes, &c., whose symbol was a shuttle, but who wears the Teshar or “red” crown. Shimesh-On went down to Timen-ath-ah, “for Th-Oan-ah he sought from the Philistines,” and (v. 7) she was “Tishar in the Aen-i of Shimesh-On” follows; and so when Jehudah goes down to Timen-ath-ah he finds Tamar at the Phetha°h of Aena-im, and she makes a Buz or “shame” of him as Shimesh-On’s wife caused the like to him, for both seem the solar strength overcome by the night-queen at the horizon or sun-set; Ti-Men-ath perhaps being Amen-ti. Ta-Anath Shiloh was doubtless a

shrine of this concept, while The-An-ah is "coitus" and "fig-leaf."

6. In the time of Strabo (17:1:46), that is, of Augustus Cæsar, a virgin was annually prostituted to the god Amen at great Thebes, and Herodotus (1:181-182) found a like sacrifice to Bel-Marduk at Babylon four centuries before; and, while both Amen-Raa and "Merodach" were Sun types, as was perhaps Molech on the Jordan, it is not necessary to assume that the solar concept was alone chargeable with this species of offering. The words Sep-ah, Zep-ah, and their derivatives, mean "inundation" (Job 14:19; Ezek. 32:6), "spreading-out," "abundance," "increase," "covering"; and at Cairo the full Nile is still greeted with the cry "Wefa en Neel!" and about the 10th August all the functionaries and people assemble to witness, amid joyous shouts and the roar of artillery, the cutting of the dam for the inundation; at which moment a mud figure standing before the dam, and called the "Bride of the Nile," is swept away before this "opener" or "mouth," which in both Egyptian and Hebrew is Pheta'h; hence I-Pheta'h says "I have gaped my mouth to Jehoah," which is a play on his name; the "gaped" or Pez-ith being an idiom

of the hairy Buz, Jabez, the "beast-like," as Peta<sup>h</sup> at Memphis was identified with the fire-god Hephæstos, and yet the reply of the maid, "Do to me whatever ia-Zea from thy Pi," is a play on the word Pi-Zith-ah or "gaped" he has just used, or "going-from the mouth" of I-Pheta<sup>h</sup> the Mi-Zep-ah or "inundation." In any case the mean origin ascribed to I-Pheta<sup>h</sup>, like the drunkenness of Boaz and of Noa<sup>h</sup>, seems meant to decry some shrine.

7. In the hills of Judea it seems probable that Deity at one time was called Dad or David, that is, "beloved." This was evidently the Egyptian name Dat or Dad, but spelled Tatt because their letters T and D were the same; and under such name it seems that Osiris was represented in his phallic or amorous nature, like Eros or Priapus, or in his productive and earthly nature. The symbol called Dad or Ded (Tat or Tet), usually construed as that of "stability," or as the tree in which Asar's body was enclosed, is more probably, what some consider it, a phallic emblem, and also of the resurrection of Asar; and it was set up with great reverence in Ba-en-Daddu or "Mendes" and perhaps other towns as such emblem of his resurrection, while it was one of the two

figures placed in repeated order on the sarcophagi and the divine arks; the other figure being the Ta, of looped shape, evidently feminine. Besides Mendes or Baendes, the city Per-Asar ("place-of-Asar") or Busiris, was also called Ba-en-Dad, and hence perhaps the Bendidean orgies at Athens and in Thrace. Moreover, in upper Egypt were the two cities called Tet or Det and Teb-t or Deb-t, both called Aprodite-polis by the Greeks, for the name of the love-goddess is not taken from Greek words, but is a Phe-Raa-Dite or "handmaid-of-the-Sun," and Neter-Dit in Egypt was a "divine-handmaid" in the temples; yet Da-t or "gift" of Pha-Raa may be the meaning of A-Pha-Raa-Dite. Did-o or El-Issa, patron-saint of Kir-Thada or "Car-Thage," that is, "City of Did-o" or David-ah, was this goddess; and her husband Sichar-Bas connects her with Isis as wife of Seker-Asar, and with David of Je-Bus as his feminine; and that she sacrificed herself in fear of Iar-Bes, perhaps Iehoah-Bes, makes toward further study, since Bes is "fire" in Egyptian, and was the hairy-god.

8. In Phœnicia Dud was son of Il or Il-Melech, but the legends that tell of the sacrifice of his son call this son Shedid and Je-Did and Je-Hud; Je-Did-Jah being the name of

Solomon "in the Aabur of Jehoah" (2 Sam. 12:25); Jehud or Jehud-ah being the word we read as "Judah," but perhaps also the Je-<sup>c</sup>Hid or "only-one" offered by Abraham and by I Pheta<sup>h</sup>, and the "darling" of the Psalm (22:20); <sup>c</sup>Hat meaning "heart" in Egyptian, hence "darling" in Hebrew; so that Je-<sup>c</sup>Hid or Je-Hud-ah and Dad or David mean much the same; and so Abraham and his Ie-<sup>c</sup>Hid go to the sacrifice of the latter, "they two Ia-<sup>c</sup>Hed" (Gen. 22:6, 8), that is, "as one," "in accord"; perhaps the Greek Agathe or "good" coming from <sup>c</sup>Hat-a or "my heart" of the Egyptian.

9. There was a phase of Osar called Meru or "beloved," with a lion following this name, "lord of Philæ," who might be suggestive of David, for the old shrine Beth-Le<sup>c</sup>hem which laid claim to David is seen to have had Naa-Ami or Mara as its mother-saint, and she was nurse of Aobed, son of Bo-Aaz or Bes, and Aobed suggests the great shrine Abyd-os. Ha-Dad or "the Beloved" was a divine name from Damascus to Edom, preceding the advent of the Persian name Mithras or the "Fond" one; both solar types, it seems; appearing so in the Bible story of the death of Ben-Hadad when <sup>c</sup>Hazah-El or the "sleep-God" puts the wet Ma-Cheber or "from-glory" over the sick



man. That David in youth was A-Demon-i or "ruddy" seems to connect him with Æsav, who "came forth A-Demon-i, like a mantle of Seair"; but it seems that David is made to destroy Edom, though he begot Ha-Dad there, and he, like David, fled to Pa-Ran or the serpent-god Rannu for protection, and after became a Satan or "adversary," as Suten means "royal" in Egypt.

10. Shaaul calls David Aalem or "stripling," a rendering so rare that the meaning of Aolem or "immortal" may suggest itself; but his son A-Besh-Alom has a name which might mean "shameful-youth." The Psalms are mostly "to David," not "of David" in any case. His father was I-Shai, not "Jesse"; he seems to have had no mother; and he was youngest of eight sons, thereby reminding us that in Phœnician story Sadyk was father of the eight Kabir-i, youngest of whom was Esh-Amun, in whom the Greeks saw Æsekiel-Api-os. The absence of much of the miraculous in the stories of David\* might leave one to suspect he was a real personage, for, save the killing of Gol-Jath and one or two other incidents, there is little of the superhuman in his adven-

---

\* Yet the women sang that though Sha-Aul had slain his thousands, David had slain his ten thousands.



Aastharth-t of the Egyptian Inscriptions; the goddess Aash-Tor-eth of the Israelites; perhaps the Ishetar or "Ester" of the Babylonians and Jews.

tures; and the great rock called Gol-Gotha at Jerushalem, to which place in Jebus-i times David brought this Gol or "skull," was sufficient to suggest the giant legend. But that David was a name of Deity at °Heberon and Beth-Le°hem and Jerushalem seems established by the infamous character given him by the hierarchy of Jehoah, as they make of him a bandit, a cruel murderer, a perjurer to Jonathan and to Shimei, the debaucher of Aor-Jah's wife and his murderer, and they show him a traitor at Gilboa, there calling him Satan, and he died cursing his friend Joab; but, far more, he was descended from a Moabite woman name Ruth and the old hairy-god Boaz or Bes.

II. There are two accounts of the first appearance of David; in one of these the ferocious Shemu-El goes to Beth-Le°hem at the order of Jehoah, and Shemu-El's monster appearance made the elders or wise-men °Hered or "tremble," it would seem; his present being a "heifer" or Ae-Gel-ath Beker, emblem of the fecund Hathor or Io, if "heifer" is correct; and he there made David the Meshia°h, whereupon the Rua°h of Jehoah came upon him, so that within a few verses more he is commended to Shaaul as a Gibor °Hail, a man of war, &c., and

was made armor-bearer to the king. From him by music David removed the evil spirit that Jehoah had put on Shaul. The other story, omitted by the Septuagint, is that his father sent David with food for his brothers, and that he came to the Ma-Aegal-ah in the vale of the El-ah, which might be "heifer" again as it is feminine singular, but Shaul lay in the Ma-Aegal (1 Sam. 26:5), hence it was probably a circle or enclosure sacred to the goddess; but it was after he had slain the giant that he met Shaul for the first time. The sword of Gol-Jath was left at Nob-ah, and afterwards taken to Gath; but the head was taken to Jerushalem, though that town was still possessed by the Je-Bus-i. In another place (2 Sam. 21:19; 1 Chr. 20:5) credit for this exploit is given to El<sup>c</sup>Hanan, son of Jaare-i-Oreg-im of "Beth ha-Le<sup>c</sup>ham-i," and the "beam of weavers" or Menor of Oreg-im identifies the case yet confuses the names; but it seems probable that El<sup>c</sup>Hanan or "God-of-Mercy" or "kindness-of-God" was a name of David.

12. David incurs the displeasure of Shaul, and becomes a fugitive and a bandit. During this period he attempts to rob Nab-al, whose name means "wine-skin," who dwells in

Ma-Aon or "iniquity," and whose possessions are in C<sup>h</sup>armel, that is, he is a Priapus or "vineyard" (C<sup>h</sup>arem)-El; and he was a Kash-eh or "churlish," and evil from Aalal-im or "drinking," and "he his Chalib" or "he his dog," but there is no word "house" in the sentence. David tells his messengers to "say thus to the ʿHai," which may be rendered "life" or it may be rendered "beast," and is probably designed to identify Nabal with Bes, also in Egypt called ʿHai; but as Chalib he may in some sort be identified with the old ʿHeberon saint Chaleb, who brought the E-Shechol A-Neb-im or "cluster grapes" to the camp, and whose father's name by reverse was "the A-Nup" or the "Anubis," though it may be hazardous to suggest that the shrine ʿHeber-on and the Greek Kerber-os are from the same word, and yet the former name of the town was Kir Arabaa (Judges 1:10), and Arabaa means "all-fours" with a beast (Lev. 18:23).

13. The wife of Nabal is Abi-Gail, perhaps Hebe-Gail, who is beautiful and treacherous; going secretly to the outlaw with food and two Nibel-i of wine, and saying of her husband "Nabal his name and Nebal-ah with him," for Nabal is also rendered "fool." She tells David that Jehoah will make him a house

of Ne-Aman, calls herself his Amath, &c.; whereupon he relented, blessed her, and lifted up her face, not "accepted thy person." His purpose had been, because Nabal neither knew him nor would give him cattle, to leave naught that belonged to Nabal by the "morning light" or Ma-Shetin Bekir, usually read "in Kir" or "on a wall" as to the latter word, but Mashetin Bekir is changed to "man-child" in our Revised Version without apparent linguistic authority, as the correct rendering seems to me to be that of cutting off Nabal from "drink" (comp. Masheti of Dan. 1:5, 8), as his Ma-Shet-ah or "feast" ("banquet") proves, and as Shet or "water-skin" in Egyptian sustains, for Nabal also means "wine-skin," which died when the wine was out of it or him. David then sent for Abigail the C<sup>h</sup>armel-ah (not "to C<sup>h</sup>armel") and she became one of his harem, together with A<sup>c</sup>hi-Noaam from (not "of") I-Zerea-El. Another version of this story locates it at I-Zerea-El, with Nab-oth or "grapes" of the C<sup>h</sup>arem or "vineyard" as the victim, in which A<sup>c</sup>heab and his wife Ai-Zebel were the robbers and murderers, and the old C<sup>h</sup>armel deity Eli-Jahu was the judge; Bae<sup>c</sup>ha being reverse of A<sup>c</sup>heab, Zerea-El meaning the "seed-God" or "arm-of-God," &c.; and to A<sup>c</sup>heab or Bacche-

us was said, as it was to Nabal, that "shall be cut-off to A<sup>c</sup>heab Ma-Shetin Be-Kir" (1 K. 21:121); nor can it be unreasonable to suspect that Ai-Zebel, before whom Eli-Jahu fled, was one from whom the Greeks and Latins derived their word Sibyl. The story perhaps has its foundation in the conflict with the sects which were arrayed for and against the wine-god, and of the orgies incident to his cult at C<sup>h</sup>armel and elsewhere, as we see the mother of Shimeshon required not to use wine; and where Orpheus in Greece is destroyed by the Bacchanals, &c.

14. The book 2 Samuel elaborates the career of David. In the Chronicles the story of Nabal or of Naboth, that of Aur-Jah (1 Chr. 20:1), as also that of Eli-Jah and A-Besh-Alom, are omitted, since their immoral tendency could not survive a period of extreme barbarism and credulity. The story of the revolt of A-Besh-Alom is important as a seeming attempt to show the descent of David into Hades and his return, which was a popular conceit among the ancients to attest the immortality and perhaps the solar nature of their heroes. A-Besh means "evil" in "Assyrian," "fire" in Egyptian if Bes is the same, but is usually rendered "shame" in Hebrew, while Aalem is rendered "stripling" when Shaaul ap-



plies the word to David; and the name connects Abeshalom with the Aish-Bosh-eth and Mephi-Besh-eth of Shaaul's family. That Abeshalom was solar appears from the assertion that he cut his hair at the end of every year (2 Sam. 14:26). David must then appear as the setting Sun, at this stage, and that is somewhat the relation between Horus and Osiris, between Apollo and Pluto, for in Egyptian ritual we find Tem-<sup>c</sup>Heru-<sup>k</sup>huti or Tem and Horus mentioned together. In this case the frequency of the use and play on the word Aaber or "pass-over," from his leaving and passing-over the Aaber-oth or "fords" till his return in the Aaber-ah or "ferry-boat," was the first fact that aroused my suspicion that this story is adopted from the Egyptian conceit of the passage of the Sun (and of its votary when dead) through the Duat or Hades in the Bar-is or boat in which all bodies of the good were carried across the sacred lake, and the word Aabera-im, perverted by our translators into "Hebrews," seems to me without doubt to have been derived from this conceit and its ritual of "passers-over" in the Aa-Bar-is or "great-boat"; the Exodus and its Pa-Sa<sup>h</sup> or "pass-over" being only another story of the same religious concept, as I have averred.

15. David and the people first went and stood at the house of "the Mere<sup>c</sup>hak" or "the departed," and "all his servants Aabera-im upon his hand," and all the other bands Aabera-im before him; then the word Aaber or its forms occurs six times in three consecutive verses, 22-24, and he requests the Aron to be taken back to the city, saying he would "tarry in the Aaber-oth of the Ma-Debar till there come a Debar from your people to the Gid to me"; and Gid is not "certify," but is properly "sinew," and when Jakob was initiated the Gid of his thigh became sacred, though there seems to be an esoteric meaning, as Jakob then saw the morning Sun, or God face to face, at the Aaber of the Jabbok, after he had Aaber his presents and his wives and children probably twice (Gen. 32:21-23); he remaining in Ma<sup>c</sup>Han-eh or "camp"; and when Jakob Aaber the stream and cried with Æsav, first "prostrating" or Sheta<sup>c</sup>h himself seven times, it is seen that David also wept as he went up the mountain where Elohim was Sheta<sup>c</sup>h-av-ah, though he received presents while Jakob gave them. David's Ba<sup>c</sup>Hur-im or "in Caves" is the Pi-ha<sup>c</sup>Hir-oth or "mouth-of-the-Caves" of the Exodus, as its Suc<sup>h</sup>-oth is the Suc<sup>h</sup>-oth of Jakob when he came from <sup>c</sup>Har-an or "cave";

and it is here that David is accused by Shimeai, for when a corpse reached the sacred lake of the nome in Egypt the accusers came forward, stated his crimes, and the judges who were there passed upon the case, refusing to allow the body to pass-over in the Baris if the charge was proven; and the name of the lake at Memphis was Acherusa, which perhaps gave name to the Greek river Acheron and to the boatman Charon, but whether the Hebrew word Sheta<sup>h</sup>, "prostrate," "worship," gave name to the classic Setyx or Styx is not so clear, though the Greeks had no S<sup>h</sup>; hence it was only when word came from the priests to David, "lodge not the night in Aaber-oth of the Ma-Debar, but Aabor ta-Aabor," &c., the duplicate being emphasis. He tarries at Ma<sup>h</sup>-Hana-im-ah, Jakob's "camp," which suggests the Egyptian boat <sup>h</sup>Henn-u in which the Sun is Seker or "shut-up," with its oryx-head for a prow, and which seems the Seair-ah to which Æsav went and the "whirlwind" that carried off Elijah and out of which Jehoah spoke to Job<sup>\*</sup>; but, as the name is feminine here, we may suspect the Egyptian serpent-goddess Ma<sup>h</sup>-hen,

---

\* Seair is "whirlwind" whether the Sin or the Semach is the initial letter, and Gesenius says the later Hebrew uses these letters without discrimination, and they seem to have the same sound precisely.

who seems to have guarded the tomb of Osiris or the Sun, as Rannu or Pa-Ran did young princes, and who seems also to have been called "He<sup>c</sup>h-t, the classic Hekate; so that David's course recalls Chapter 131 of the Book of the Dead, "I am the Sun god who shineth at night; \* \* \* let me embark, O Sun, and let me sail in peace in thy boat to beautiful Amen-tet; let the god Tem speak to me; the lady, the goddess, Me<sup>c</sup>hen \* \* \* dwelleth in Nif-Ur-t" (near Abydos), &c. And so David was met by Shob-i the son of Na<sup>c</sup>hash or "serpent" of Ma-Rab-oth of the sons of Aamon, by Machir the son of Aami-El or "with-god" of Lo-Debar or "no-speech," and by Barzelai the Gileadi from Rogel-im or the "iron-footed" Gileadi, who as father of Je-Pheta<sup>c</sup>h was Pet-ha<sup>c</sup>h or Vulcan; this Shobi suggesting the Shebti images placed in the tombs of the Egyptians; and these supplied David, "for the people are hungry and weary and thirsty in the Ma-Debar."

16. But A-Besh-Alom rode a Pered or "pard" or "leo-pard" which took him to the Sobech of the great El-ah, as Sebak was the crocodile-head god in Egypt, and the bad youth was caught up by the head or hair in the El-ah, and the Pered under him Aaber. Slain there,

his corpse cast they "in the forest, to the Pe'hath the great, and raised exceeding great round stones upon him," which seems to mean he was cast into a lion's den and a stone placed over it as in case of Daniel, for Pe<sup>k</sup>hat is "lioness" in Egyptian, and the lion figure was a symbol of the Sun, while the stones "raised" or Zeb over A-Besh-Alom imply that he was worshipped, as does his "pillar" or Ma-Zeb-eth, and there should be little doubt that he was a type of Adonis, the sylvan phase of the vernal Sun, whose cult is thus meant to be explained away. His body was not honored by his grieving father as was that of Shaul, nor was his murderer punished for that crime though buried in the Madebar.

17. With all this David had to appeal to the priests and elders, "Why are ye A<sup>e</sup>heronim to return the king to his house?" after which we read "And Aaber-ah the Aaber-ah to Aabir," rendered "and went-over a ferry-boat to bring-over," &c., and "Shemai fell before the king in his Aaber," for Sem-u was the leader of the 72 conspirators against Osiris. Finally "the king ia-Aabor the Gilgal-ah, and Chimeham Aabar with him, and all the people of Jehudah ie-Aabir the king"; the Gilgal-ah seeming a shrine of Gula the Chaldean wife of

the Sun, but perhaps in this case meant for the "round" goddess herself, similar to Ia-Besh-ah who received the dead Shaaul in the mystic Gile-Aad; and this shrine was where the allegoric Exodus ended by passing-over Jordan and observing Pa-Sa<sup>h</sup> or "pass-over" of the Sun; and the Gile-Aad of the returning Jakob, and called father of I-Pheta<sup>h</sup>; and so Aa-Galah and Abi-Gail of the wives of David. Mephi-Bosheth met David at his return, said he could not follow the flight because of Pa-Sa<sup>h</sup>, and Mephi-Bosh-eth in Hebrew means "Memphis-shame" as a reference to the lame Pa-Ta<sup>h</sup> or "Vulcan." The episode has its obscure points, but seems on the whole an adaptation of the familiar myth of a passage into the Shades and a return therefrom, and this over the abyss of waters in the divine barge or Baris, giving name probably to the Aabera-im or "Hebrews" as those who could do this.

18. The poetic repute of David arose perhaps like that of Apollo, since the Psalms are not "of" David but "to" David, and have no reference to the events told of him. Their titles are pure inventions so far as they seem to concern him unless his is a name of Jehoah, as "to the Beloved," though Jehoah seems considered with little regard to terms of love and

tenderness, and the Psalms address him as a saviour or helper or avenger, with the same glorifications of him as in the hymns to the Sun in Egyptian. The Greeks had conceits of the satyr-god Pan as a musician which connect directly with the Egyptian presentations of the hairy Bes with various instruments in his hand, for the poets gave a comic turn to the superstitious terrors of the vulgar; and yet these instances apply rather to the giant Shaul than to David unless in that vicious maturity when he butchered the Ammonites, murdered Auri-Jah and the house of Shaul, and died with ingratitude to Joab and perjury to Shimai, &c.; but as the lascivious Asar-Dad of Egypt, David must also be suspected of music and song.

19. The time came, now, when David got no <sup>c</sup>Ham or "heat"; though in Egyptian the word means "Egypt" and "wife." It was urged that a virgin be brought in order to Sechan-eth him, a word which has the double meaning "cherish" and "impoverish." They searched the Ge-Bul of Israel; Bol in Coptic meaning "over-flow," as Ma-Bol and A-Bel mean "flood" in Hebrew; and found Abi-Shag, perhaps Hebe-Shag or <sup>c</sup>Hapi-Shag, as <sup>c</sup>Hapi or the "Nile" must be the classic Hebe; and to



her at last went Heracles, and to Pi-Sag-ah at last went Mosheh. She was a Shun-Amith, "year-maid" or "sleep-maid,"\* and connects with the great woman Shun-Em whom Eli-Shaa paid with a child for her "care" or "Harad, that is, "Har-pa-<sup>c</sup>Herad or the "child-god," who is ever pointing to his head (2 K. 4:19), and to whom the Pi-Shen or "lotus" was sacred. That this maid was quite sacred did not appear to a "Hittite like Bath-Shebaa, but a request from Adoni-Jah the rightful heir to the crown that Abi-Shag be given to him in marriage was punished with death by Shelomeh.

20. David was buried in Air David or Kir-Dad. Years later, agreeable to our chronology, Did-o or David-ah was buried at Kar-Thad-a or "Car-Thage," that is, Kir-Dad-a or Fortress of David-ah, and she was worshipped there; her name El-Issa and the Bursa citadel indicating that she was Isis and that the Busiris or Per-Asir ("house of Osiris") was named for that city in Egypt which, as was Mendes also, called Daddu or Tattu. And this David or Dod had the Homeric Od-Isse-us as his contemporary; Dad-ben-Ishai or "son of Jesse" sounding quite like the name of the Greek; and

---

\* Shin was a name much used in Chaldea for the Moon.

each seems to have descended into Hades, each fights giants where stones are flung, each destroys those who seek his wife, each feigns madness, &c. A royal line claimed their descent from David, a common resource of ancient dynasties, and perhaps all the Benai-Isera-El claimed descent from or affiliation with Osir-El, since at death every good Egyptian became an Osir-is.\*

21. Shelomeh, not "Solomon," was also called Je-Dide-Jah, "in the Aa-Bur of Jehoah." The word Shelom-eh is interpreted as "the peaceful" in the Chronicles, but it is probably a metathesis for ha-Moshel, "the ruler," "the proverb"; and this seems explained in the famous phrase of the Micah (5:2, 5) where the "Ruler" or Moshel shall (v. 5) be a Shelom or "peace," and as "as of old"; for everything about this personage became a mystery, even his name, which is not explained as usual when given him by David.† But Jehoah "loved" or Ahab him and sent the prophet to christen him as Je-Dide-Jah or "Beloved-of-Jehoah," and this name would seem to ally him with amorous

---

\* The word User in Egyptian means "strong." Compare Sar in Egyptian and Hebrew, "chief," "prince."

† From F. Lenormant we learn that Shaleman was a name of the Chaldean god Ea or Hoa, the intellectual concept of Deity.

Asar-Dad. But this name is only given him "in the Aabur of Jehoah," which, as we have pointed out, gives him a solar phase. He came to his coronation riding a Pired-eth or leo-"pard," as Bered is "leopard" in Syriac, "and it went upon the Gi'hon" or "belly," not "to" Gi'hon, but Aal-Gi'hon, and it is Aal-Gi'hon when Na'hash was sentenced (Gen. 3:14); and thus Shelomeh connects with Bakchus. He had 40,000 stalls for his horses, 1,000 wives and concubines, 80,000 men to hew cedar in Lebanon, made silver as common as stones in the street and accounted as nothing, &c., &c. Even the demi-urge of Tyre, °Huran, the Greek Herm-es, was his °Her-esh or "carpenter," or "worker" in Na'hash-eth or "serpent-lore," called (Num. 23:23) "enchantment"; but °Heresh is perhaps the "secret-craftsman," for such was Herm-es, whose caduce-us (probably from Kadesh or "holy") was twined with serpents; hence there was no sound heard in the temple while it was building; but Ne'has in Egyptian means "black," while °Heresh in Chaldaic means "magician"; °Har-Rom in Egyptian meaning "divine-man" or "man-god." Shelomeh married Bath-Pharaoh, which was the greatest alliance a Hebrew could imagine; and he built towns called Beith-

‘Horon, Tamar, Baal-ath, which are Egyptian names; but it seems quite probable that he was a type of Hor-us, who must have been worshipped at Jerushalem.

22. The older account (1 K.), indeed, perhaps to destroy the worship of him, as well as to enforce Ezraic exclusiveness, says he worshipped A-Shetor-eth, and also Milach-Om Shik-Uz, and on Mount Olives he built temples to Chemosh Shik-Uz and Molech Shik-Uz, and it would seem (1 K. 11: 3, 8) that he built to the god of each of his seven hundred wives, for he had all these and three hundred concubines besides; but this evidence of his infidelity to Jehoah is omitted by the Chronicler; where the dream of God’s gift of a wise and “understand” (*Neb-On* and *Shem-ea*, 1 K. 3: 9, 12) is changed into an actual visit of God to him (2 Chr. 1:7), who gives him wisdom and knowledge. The later times accredited him with many wise sayings, some in the form of homilies, and because of his libidinous propensity he has credit for writing the charming and amorous Canticles; while the 2 Chronicles (8:2, 3) makes him also a conqueror, and has it that the king of Tyre gives him cities, thus reversing the older narrative (1 K. 9:11-12), which also raises up enemies to him, and lays

at his door the secession of the northern tribes. Wise and wealthy as he was, however, he left no inscriptions or other stone witnesses of his name, as did the neighboring monarchs of the Nile and the Euphrates. On the whole, perhaps, it would be safe to take him as the eponymous of Shalem or Jeru-Shalem, which was called Hiero-Solym-a by the Greeks at least as early as the time of Herodotus, say B. C. 350.

22½. Shimesh-on, not "Samson," means a little Sun, or the "On" is a word of endearment; Shemesh being the almost invariable word for the Sun. He is clearly Melach-Aareth or "hairy-king" of Tyre, whom the Greeks adopted or appropriated as Herakles, perhaps the Egyptian 'Her-Akel or "Lion-God," usually called Shu or Shu-si-Raa, "Shu-son-of-the-Sun"; but in later or other Egyptian communities he was the hairy Bes or 'Hai, apparently Hebrew names. In classic story Herakles weaves at the feet of Om-Phale the daughter of Jordan-us, both Syrian names. The putative father of Shimesh-on was Ma-Noah, the same as the name of the Flood-saint, and identified with Boaz or Bes when Naa-Ami asks Ruth (3:1) if she shall not seek Ma-Noah for her. An angel of "the Elohim," however, foretold Shimeshon to the mother

when she was alone, thus implying a celestial origin. When asked his own name this angel said it was Peli-ei or "wondrous," a play on Ie-Pel or "fell" in v. 20, as the "offering" or Mi-Ne<sup>c</sup>h-ah is a play on Ma-Noa<sup>c</sup>h; and Ne-Phil-im were the "giants" of Noa<sup>c</sup>h's time (Gen. 6:4), or rather the "fallen," perhaps the half-breed race or arch-angels; and so when Sarah laughs at the annunciation to her she is told "the I-Pele a 'thing' (*Dabar*, "word") from Jehoah" (Gen. 18:14), rendered "hard." His mother was forbidden to drink Jain and Shechar, just as John Baptist was to drink no wine or Sekira (Luke 1:15); and no Moreh or "razor" (also "rain," "fear") was to come on his head; for he was to be a Nezir of Elohim, not "Nazirite unto Elohim"; Nezir meaning "consecrate," "prince"; a religious sect (Num. 6:2, &c.), with which an effort is made to identify Shimeshon because of his hair, for the sect itself seem desirous to appear like Bes or Melech-Aareth.

23. Shimeshon first went to Timen-ath-ah, for he sought The-En-ah from the Philistines, who "Ia-Sher-ah in my eyes," and one may see that these terms play on the names of the goddess Te-Neha of Egypt and Asher-ah, both having reference to the fecund "tree" or sym-

bol, as T-Amen-ath-ah was perhaps her shrine, for Amen-t or t-Amen was the female Amen, called Nei-th or th-Ne at Sais, which latter name is said to mean "weaver"; and it was this wife that he calls his Aa-Gal-ath, or "heifer." After some exploits he retired to the rock of Æi-Tam, that is, the Egyptian sunset god Tum or Atum; and thus perhaps closed the original story, which certainly closed with chapter 15.

24. To the shrine at Le<sup>e</sup>hi, however, was attached a legend that Shimeshon there killed a thousand men with the Le<sup>e</sup>hi of a <sup>e</sup>Hamor or "ass"\*; that Elohim then opened a fountain for him, and he Meni or "drank," and it was called Ain-Kore or "fountain-of-the-Quail." Le<sup>e</sup>hi, used for "green" in the next chapter (16:7, 8), and Meni, not the usual word for "drank," suggest Alk-Mena the mother of Herakles, also called Alkides, perhaps from El-Kadem-es or "god-of-the-East," perhaps from Alk-os or "strength," and to the Phœnician Herakles, that is, Kadami-on or Melach-Aareth, quails, were sacrificed. But La<sup>e</sup>h-ah is rendered "force" or "vigor" when applied to Mosheh

---

\*<sup>e</sup>Ham-Aor would literally mean "heat-light" or "Sun-light," and Le<sup>e</sup>hi is "shinings."



(Deut. 34:7),\* and Beer-La<sup>h</sup>hai-Roi was evidently a shrine of I-Shema-ea-El the Pe-Re or "wild-ass," that is, in Egyptian "the Sun," as La<sup>h</sup>-ai Re-i would seem "my very bright Sun." In Egyptian the word Le<sup>h</sup>-u is applied to a couchant lion, hidden, with a serpent called "Eye of Raa" over him (Ritual 17:133), and Isis is said to shake hair over his brow. The ass, in parts of Egypt, was a symbol of the Sun, perhaps of the evil or hidden Sun, as it is connected with Set the brother-foe of Osiris, called by the Greeks "Typhon," the Zephon or "hidden," or "North," of Hebrew; but in Shimeshon's song one may perhaps reverse °Hamor to Roma<sup>h</sup> or "spear," "dart," instead of "heaps" or °Hamor.

25. The gates of Aaz-ah were carried off, then Shimeshon loves De-Lil-ah, or t-Lil-ah if we use the Egyptian feminine definite article; and her name means "night" in Hebrew, "fetterer" in Akkadian. She was induced to secure from him the secret in which his great °Hoch lay; a word represented in Egyptian by the phallus of a beast, and worn on the head of the god °Hek, who seems to be the Nile-god

---

\* "And not Nas La<sup>h</sup>-ah," rendered "his natural force not abated," seems "And not abated brightness," in reference to his eyes.

‘Hapi or “Ap-is”; hence the Greek Hektor of Troy, and the Hades-queen Hek-ate, though the Egyptian word ‘Hek also means “enchantment,” and ‘Hek-t was a name of the lion-goddess Se<sup>k</sup>het, also called Tefnut as Bas-t or Men-‘Hai, wife of Pata<sup>h</sup> or sister of Shu. Shimeshon had seven “locks” of hair or Ma-‘Heleph-oth which he told her to Areg or “weave” with the Ma-Sech-ath, rendered “web,” but evidently some sort of “covering,” perhaps the “booth” or “tent”; yet she only enfeebled him by shearing his locks, or rays. He was then blinded, and placed in the house of the Asir-im or “bound.” When his hair grew again his strength returned; whereupon he pulled down the temple of Dagon upon himself and thousands of his foes. He was buried between Zare-Aa-ah and Aesheta-Aol, which latter word seems to mean the “mighty-woman”; but the locality of these events was that of Beith-Shemesh or “house of the Sun” (Josh. 15:10), a populous town (1 Sam. 6:19), whose phase of Deity was reduced to somewhat human limits by this story of him.

26. Jeho-Shu-Aa, whose shrine was Tim-en-ath-‘Heres (reverse, -Sere<sup>h</sup>), was son of Nun or “fish,” and Nin was a “fish”-god on the T<sup>h</sup>uphrates; but in Egyptian the word Nun

means the "sea," "waters." He is first found fighting at Reph-Id-im or "healer-of-hands," where the Iad-im of Mosheh were held "steady" or Amen-ah, rightly "true," lest he should play false, it might seem. Jeho-Shu-Aa and Chaieb were the only two of 600,000 men who left Egypt that were good enough to pass-over, for the one seems 'Heres or "Horus," and the other was the "dog" and son of ie-Pun-ha, or "the Anup-is," if we reverse it; both being conductors of souls in the Ma-Debar or "Silent" land, which conflicts with Mosheh or Masheh as "weigher," for Anupis as well as Ta'hut was thus called. The massacres committed by Jeho-Shu-Aa, at the order of Jehoah, (comp. Judges 2:1-5), were the pen-craft of Ezraic exclusiveness only (Deut. 20:16-18). This hero is accredited with the most remarkable of all miracles, the stoppage of the "Sun" or Shemesh and the Moon for a whole day, but this was at Beith-<sup>c</sup>Horon or "house of Hor-us" or 'Haron, and in Egypt these objects were called the eyes of Horus; but at the same place Makkabeus defeated Saron and Nikanor without such help. It may be that Jeho-Shu-Aa was the Zer-Oa Natu-ah or "arm out-stretched," or the Zere-Aa-ah or "hornet," that was to go before the Israelites (Ex. 6:6;

23:28), or perhaps the Maleach or "angel" that was to do this. The god Shu or Shua in Egypt is said to mean "light" as distinct from the Sun, and some have assumed that he was the Herakles of whom Herodotus speaks there. His name Aa-Aor certainly is like the Hebrew word Aor or "light"; and he restrained the fury of the goddess Aor-t, a name of Se<sup>k</sup>het. He was also °Har-Seket or "God in the divine-barge." The inscriptions say of Shu that "his substance is the substance of the Sun"; his nutriment, first-born, selected before his birth, and without a mother; "divine substance, self-created." Shua wears sometimes the °Hek or beast-phallus, emblem of valor, and is always Shu-sa-Raa or "Shu-son-of-the-Sun"; this latter reminding us of Si-se-Ra whom Ia-Ael covered "in Semich-ah," not elsewhere rendered "rug," but "repose" or "rest," as the Egyptian word Sem meant Sun-set and the West. It seems that Shua occupies to Raa or the "Sun" the relation that °Har or "Horus" occupies to "Osiris," while Jeho-Shu-Aa with his shrine Timen-ath-°Heres has combined the two concepts, which would appear in Greek as Herakles and Apollo-Loxias, in Hebrew as Shimeshon and Jeho-Shu-Aa, the power and beauty of Light.

27. No individual crimes are attributed to Jeho-Shu-Aa, from which one may infer that his shrine at Timenath-<sup>c</sup>Heres had disappeared before Ezraic times, though the fate of Si-se-ra of <sup>c</sup>Harosh-eth is suggestive; but the Isaiah (19:18) seems to allude favorably to Kir-<sup>c</sup>Heres or City of Horus" in Egypt, while it suggests perhaps the story of the Exodus in verse 20, where it is said that a Mo-Shi-Aa shall be sent, &c., thus coupling Mosheh and Jeho-Shu-Aa; and yet the wife of Shimeshon enabled his foes to explain his riddle on the seventh day at the coming in of the <sup>c</sup>Hares-ah, and the gate of the <sup>c</sup>Hares-ith was close to the dreadful valley of the son of Hinnom (Jere. 19:2), at the west of Jerushalem.

28. Eli-Jahu is quite the ideal of Jah or Jehoah, though he was a hairy saint like Bes and Shimeshon. Tacitus and Suetonius call him Carmel-us, for his shrine was an oracle on Mount C<sup>h</sup>armel many years after Christ, and when consulted by Vespasian there was there neither temple nor altar, and the priest was called Basil or "King," suggesting Malach-Aareth or the "skin-king" of Tyre. C<sup>h</sup>arem-El, however, is "vineyard-god," and it seems probable that from the Phœnician voyagers the Greeks built up their concept of the orchard

saint Priapus on this model of the hairy Eli-Jahu, for Pa-Arep or "the Wine" is the Egyptian word which gives us the name Priap-us; and this seems supported by the fact that the chief shrine of this concept was Lampsak-os on the Marmora, near Abydos, which was probably Eloh<sup>i</sup>m-Pasac<sup>h</sup> or "God-of-the-Pass-over," while Abyd-os is clearly called for the Egyptian city of that name, and most famous shrine of Osiris; hence Nab-al of Ch<sup>a</sup>rmel, whose wife was Abi-Gail, was perhaps Neb-El or "grape-god" in Hebrew, and the story probably an attack on the cult of Eli-Jahu.

29. The main story suddenly announces that Eli-Jahu threatens a drouth; giving no ancestry or youth-history of him; calling him "the Ti-Sheb-i from T-Sheb-i of Gilead"; but that one of these words is reversed may appear from the Septuagint which has "from Tishebeh of Gilead," as "the Besh-eth" or Bes, the old Canaanite god, is thus indicated very plainly; but the preceding verse strengthens this opinion, for it is there stated that °Hi-El of "house of the gods" (*Beith ha-Eli*) built Jeri<sup>h</sup>hoh, and with bloody rites, and we learn from Egyptian inscriptions that °Hi and Bes are the same; hence it may be that the first words of Eli-Jahu to A<sup>c</sup>heab, "Hai-Jehoah,

God of Israel, which we standeth before him, if there shall be dew," &c., are an allusion to somewhat else than the "liveth" Jehoah. His further name of Aish Ba-Aal Seaar (2 K. 8), "man-god-hairy," as well as his Addereth or "mantle," identify him with Bes or "Hai, also called Æsav, who was like an Addereth Seaar when born, and disappears in Seair-ah, as Eli-Jahu vanishes in the Seaar-ah or goat-barge of the Sun; but to call him Ba-Aal would not necessarily identify him with that concept of divinity; while to identify him with Æ-Sav or Edom we find the connection to be with the classic Pan, whose name apparently comes from the Egyptian Pa-Aan or "the dog-head Ape," though when Jakob passed over Penu-El he met Æ-Sav "whose Pani was as the Pani of an Elohim," but whose legs were perhaps beast-like, and the name of the god Pan may be from a Hebrew-word. The name of King A<sup>c</sup>heab, and that of ia-Aakob, reversed, is respectively Bae<sup>c</sup>ha and Bokaa-ai, suggesting the vine-god; hence the story of Nab-oth or "grapes" and of the robbed Laban, whose reverse name is Nabal or "wine-skin"; and both Nabal and Laban lost their women, for Iakob and David are perhaps varieties of the same



concept, as Sha-Aul in Gibeah was of Æsav in Edom, Eli-Jahu at C<sup>h</sup>armel, &c.

30. At Athens we find that Theseus was son of Æga-os or the "goat," who threw himself into the sea at the approach of his son from the East, as Æsav retired to Seair-ah when his "perfect" or Tham brother arrives from Haran or the "cave" of the East; and the Egyptian word Hag or "goat" gives us Æge-os and the Hebrew word Hag for "festival," "feast," even to the solemn observances; for the goat-fish was the Zodiac sign at Babylon and at Dendera for the tenth month, December, called Tybi on the Euphrates, on the Jordan, as on the Nile; wherefore the Teb-ah or "ark" of the solar Noa<sup>h</sup> and of the new-born Mosheh. All these instances indicate the Sun in Capri-Cornu, as well as its re-birth as Theseus, Ja-Aakob, Mosheh, &c. Yet the Seair-im or "goats" were a symbol of some sort of Deity among the Israelites (Lev. 17:7; 2 Chron. 11:15), as in Egypt. Eli-Jahu must have been supposed to wear a goat skin, as his Addereth Seaire implies, and so doubt the priests at C<sup>h</sup>armel who kept his shrine.

31. Eli-Jahu could raise the dead to life. He could draw fire from the skies, as seen at his contest with the priests of Ba-Aal. These

priests, to the number of 450 he murdered, for the Ten Commandments were written after his time. With all this power, however, he fled before the wrath of the puissant Ai-Zebel, whose name sounds like "Sibyl" as the Greeks and Romans had it. He went to the Ma-Debar, and there an angel ministered to him as the ravens had done before. Then at 'Horeb, a "mountain of the Elohim," earthquake and whirlwind precede the passing-by of Jehoah; and he then appears in a Kol Daman-ah Dak-ah or "voice still small," though the words suggest the Kol Dama or "voice of blood" of Kain (Gen. 4:10) and the A-Kel Dama of Iskariot, in which case the voice may refer to the butchery of the Ba-Aal-im or to the further bloody orders as to Ben Hadad murder and that of Ai-Zebel, &c., that is, the vengeance to be inflicted on those who committed the crimes set out in v. 14; and so the A-Kel Dama of Kain and Iskariot were for their slaying the prophets. Eli-Jahu, however, is notified, as was Mosheh, that he was not himself to execute these sentences, and the name of his successor Eli-Shaa is that of Jeho-Shuaa the successor of Mosheh who finished his work; the 'Horeb scene being a rival or duplication of that of the theophany at Sin-ai; even Jehue

the son of Ni-Meshi or Jeho-Sephat thus groups the names of Eli-Jahu and Mosheh and the father of Eli-Shaa; nor can we ignore the statement that Jehue also came from Gileaad and that he too slaughtered the Ba-Aal-im, for Eli-Jahu was the ti-Sheb-i or "returner," and it seems possible that Jehue was a person deified as Eli-Jahu, or that the story illustrates the return of the saint in his chariot of fire and horses of fire, as Je-Hue is a play on the words Jahu and Hue or "he," possibly identifying them with each other and with the Fire-God or the Sun; and it is notable that Je-Hue, when he arrives at Ie-Zereac-El, first goes to the portion of Nab-oth or "grapes," whose C<sup>h</sup>arem had been taken from him, and he murdered.

32. The characteristics of Mosheh and Eli-Jahu, as of Jeho-Shuaa and Eli-Shuaa, are quite different, since Eli-Jahu was in no way a law-giver; hence it must be that his priests at C<sup>h</sup>armel prepared the theophany at °Horeb and his ascension into Heaven as a counterpoise to the similar stories of Mosheh, though they may be the original story; and so in his return as Je-Hue the career of Jeho-Shuaa as a destroyer is imitated; while in its turn the writer of the Matthew seems to have availed himself of the phenomena at °Horeb to render

more lively the events at the Crucifixion, for at that period the shrine at C<sup>h</sup>armel was the most famous in Palestine, John Baptist was an imitator, and the "return" of the Ti-Sheb-i was expected; but both he and Mosheh appear as ministering to Jesus at what is called the Transfiguration, recorded in the three first gospels.

33. Eli-Jahu appears again as a foe of Ba-Aal Zebub, the name of Deity at Ækeron, the Acheron of the Septuagint; and the hairy Ba-Aal calls down fire to destroy platoons of soldiers sent to arrest him; then sentences the king to death. "And it came to pass, in the going-up of Jehoah, Eli-Jahu in the Sa-aar-ah of the Heavens," is the curious reading that follows, "and went Eli-Jahu and Eli-Shaa from the Gilgal"; nor can "in the Aaloth Jehoah" be stretched into "when Jehoah would take up by"; for in v. 11 we have "and ia-Aal El-Jahu in the Saar-ah"; so that I would understand the first verse to read that Eli-Jahu ascended as Jehoah ascends, since "the Gilgal" is also rendered "wheel," "whirlwind," and perhaps we are to understand a circular motion that keeps him in view. Of the Saar-ah or "goat"-barge of the Sun in Capri-Cornu I have spoken. Eli-Jahu and his successor

“passed-over” (*ia-Aaber*) Jordan “in ‘Horebah,” rendered “dry-ground,” and the equivalent of Ia-Bish-ah which received the body of Shaul. A search of three days failed to find Eli-Jahu.

34. Eli-Shaa, on whom fell the Addereth or “mantle,” is allowed a father, name Shaphat or “judge.” Eli-Shaa means “Saviour-God.” He is probably a phase of the cultus of Jeho-Shuaa, or that of Shua or “light” in Egypt; hence is mild and beneficent, and the ante-type of Jesus as Eli-Jahu is of John Baptist. His first miracle was to heal the water at Jeri<sup>o</sup>ho, which caused the land to “miscarry” or Me-Shachal-eth, or rather “from bearing” (grapes), for Shachal or E-Shechol is “cluster,” and “grape” or “vine” in Ethiopic; and so in the first miracle of Jesus at Cana the water is changed into wine, which was a reversal of Eli-Shaa’s miracle. The gift of a son to the great woman of Shun-Em or the “year-mother” seems an Egyptian story, as she is thus endowed as one who “Harad-at for us with all this ‘Harad-ah” or “careful for us with all this care”; thus indicating the child-god ‘Herad or ‘Har-pa-‘Herad, known to the Greeks as Harpocrates, whose emblem the Shen or “lotus” was also that of Spring or the resurrection of nature;

and °Harad is usually seated on a lotus or Shen, and with a hand pointing to his lips, or "head" (2 K. 4:19) as we have it; and at his death Eli-Shaa went in and shut the door on the two, then raised the child to life when he Je-Gehar or "stretched" upon it; and yet the author of the Mark has perhaps changed Jegehar into the Greek Jair-us and the dead child to a girl that Jesus says is asleep, for Shen is "sleep" as well as "year"; while "double-portion" or Pi-Shena-im, asked of Eli-jahu by Eli-Shaa is "the Lotus" in Egyptian, and the Bisheen of Arabs to this day. Eli-Shaa also anticipates Jesus by feeding many with scant fare (2 K. 4:42-44), but the John (5:3) is the only gospel which locates this miracle on a mountain, as if appreciating Eli-Shaa's C<sup>h</sup>armel or "fresh-ears-of-corn." He cured an army of blind men at one time. It does not appear that he could walk on water, but he parted the river with the mantle and made iron swim. Like his predecessor, he made oil for a widow, and he rendered wholesome poisoned pottage. He cured the leper Na-Aman by requiring him to bathe in the Joredan, and transfer the leprosy to his own servant. He changed the dynasty at Shomeron by sending to Gileaad for Je-Hue, who de-

stroyed the numerous brood of A<sup>c</sup>heab and Ai-Zebel, and all the priests of Ba-Aal; but, as stated, this illustrates a return of Ti-Sheb-i or the "returner," upon whom Ie-Zerea-El or the seed-god was to be avenged (Hosea 1:4, 11; 2:22).

35. A majority of the miracles of Jesus were adapted from those of Eli-Shaa, but no one has hitherto seen that the raising of Lazarus is a paraphrase of the Ma-Sha<sup>c</sup>h-ete of <sup>c</sup>Haza-El at Damascus, which Eli-Jahu had been told to do (1 K. 19:15); and this word "anoint" also means "corrupt," "destroy"; wherefore Eli-Shaa wept (2 K. 8:12); but in telling Eli-Jahu to "anoint" Jehue, v. 16 of the former text, the word is ti-Mesha<sup>c</sup>h or a reversal of the terminal, which is never rendered "corrupt," "destruction," for Eli-Jahu was the fugitive fore-runner of these Mesia<sup>c</sup>hs; but <sup>c</sup>Haza-El, meaning "to see God" or "fastened God," is Grecized into L-Azar-us, which is not more violent than Jesus from Jeho-Shuaa or Eli-Shaa, or after we concede the reversal of the El;\* and that Ben-Hadad or "son of David" in turn takes the Ma-Chebar or "cloth" off the face of <sup>c</sup>Haza-El or L-Azar-us, while

---

\* Compare Eliam or Amiel; Jeho-A<sup>c</sup>haz and A<sup>c</sup>haz-Iah; this latter being also names separately of the sons of A<sup>c</sup>heab and Jehue.



the "Saviour" weeps, accords in the two stories, as does the "corrupt" condition of the corpse of Lazarus, and the prediction of Eli-Shaa and of the Jewish council (John 11:48).

36. The only stain on Eli-Shaa is where forty-two children are cursed by him and eaten by Dub-im or "bears" for calling him Kerea<sup>h</sup>h or "bald-head," probably "mourner" as grieving persons shaved the head; and yet the number of children is the same as that of the forty-two judges of the dead in Egypt who heard the accusations against him before the corpse was permitted to pass-over in the sacred Bari, and this incident may connect with the previous verse 17 where it seems Eli-Shaa was suspected of violence to Eli-Jahu and was Bosh or "ashamed"; and so Jehue slew the forty-two brothers of A<sup>h</sup>az-Jahu at the Bor of the house of the "bound" or Aekad. No claim is advanced that Eli-Shaa arose from the dead, but his bones gave life to a man who had died. It is notable that it is not said where he was buried. It is barely possible, while he may be easily a phase of Jeho-Shuaa, or rather Jeho-Shuaa of him, that the sublime poems entitled "Isaiah," correctly Ie-Shaae-Jehu, are to be associated with this concept, as all three names are the same if we make Jahu and El the same;

the meaning in Hebrew being "divine-deliverer" or saviour; and the exploit ascribed to Ie-Shaae-Jahu, that of turning back the "dial" or Ma-Aal-oth of A<sup>c</sup>haz, seems of a kind with the thaumaturgy of the other two of the name; and that they are introduced on the stage as living in times apart is only evidence that the cultus lasted for some centuries.

37. The Chronicles were perhaps written a century before the Christian era, and there is in them no mention of Eli-Shaa and only once do we hear of Eli-Jahu. The omission of the rebellion of A-Besh-Alom may be due to reverence for David or to the allegoric nature of it herein pointed out; but that the accounts of the two saints should be omitted must be due to the continued worship of them, as we know was the case of Eli-Jahu long after the time of Jesus. The old hairy god is noticed in two or three of the prophetic books, and appears in the gospels; John Baptist being an imitator, as doubtless there were others; nor is it improbable that the Sun-god at Emesa on the Orontes, Elija-Ga-Baal, who gave name to Emperor Elagabalus, was a Greek corruption of the name Eli-Jah-Ba-Aal,\* two centuries after

---

\* Guizot, in annotation of Gibbon, endorses Gibel as Hebrew for "mountain" in this name, and Gibbon's note en-

Jesus. But of Eli-Shaa, save Jonathan the most perfect figure drawn in Hebrew literature, we have no recognition by such name apart from the single original narrative except once (Luke 4:27), though the miracles of Jesus are plainly imitative of the 'Hor-Esh (rendered "who - was - plowing - with"!) or "workman," that is, "carpenter." The fierce Eli-Jahu, archetype of zeal and intolerance, is better adapted to the concepts of a narrow and barbarous ecclesiasticism. It may be that in this duality we have the personification of the Sun and the Moon, but more probably Fire and Light.

38. Shemu-El, rendered "Samuel," may have been a real person since only one or two miracles are assigned to him; and he occupies much the same territory as Eli-Jahu, but was perhaps the local phase of the divine at Ramathah. The word Shem means "name" or "famous"; Shema-im is the "Heavens," always plural; Shem-Aa is "hear," but I-Shem-Aa-El the son of Hagar was perhaps Egyptian for

---

dorses the Syrian word Gabol or "to form;" but Gibel is not "mountain" in Hebrew, only in Arabic, which latter could hardly have prevailed at that time. The contemporary Herodian gives the name as Elaja-Ga-Bal-os if we allow J for I, and this would be in Hebrew "Eli-Jah the exalted Ba-Aal," and the conic symbol on his coin would perhaps indicate the meridian Sun.

Shem, "to go," and Aa, "great," "great nomad" god. Shemu-El is said to have been named because his mother She-El-et or "asked" for him, and (1 Sam. 1:27-28) she says Jehoah had given her her She-El-eth which she Sha-Al-et with him, "and also i-She-Eil-et him to Jehoah; all the years which he may live he is Sha-Aul to Jehoah"; the last "granted" being the precise name we have as "Saul" the king; so that it must seem that the effort of the writer is to identify Shemu-El with King Sha-Aul, and hence with She-Eol or the underworld, of which Sem was a name in Egypt, as Sem was there the high-priest of the leopard-skin, and also a name of the hot season of the year, such as the Arab month Shawwal or August; and yet the Sha or figure of evil was in Egypt the ass-jackal, used to indicate Set-Nebat of the long ears, with whom we may connect I-Sheme-Ae-El the "wild-ass" if not Shemu-El, as Semu was chief of the seventy-two conspirators of Set when he "shut-up" or Seker Osar. Howbeit, the putative father of Shemu-El was El-Kan-ah, and he dwelt in Har Ephe-Ra-im or "hill of mad-visions." One of his wives, Hann-ah, whose name means "favor" in Hebrew and "prophetess" in Egyptian, had no child, as she was Sagar or "shut-

up" by Jehoah, doubtless as a vestal; and only the priests perhaps could give her "seed of man." The priest at Shiloh was the aged Aeli, whose sons debauched the Zabeoth in the temple, and the father told his sons it was no good reports he heard "from the Aaber-im (or Hebrew) people of Jehoah," or "pass-over" people, but Aabera-im is not "ye make to transgress" (1 Sam. 2:24). This scandal does not deter Hannah, and thus Shemu-El has a priestly origin. Jehoah sent word to Aeli that his house should be cut off, and that a Ne-Amen or "faithful" priest should be raised up who should walk before Jehoah's Meshiah for years, while the survivors of Aeli's house should beg bread of Shemu-El, and say "Add me, now, to the sisters, the priestesses," or Cohen-oth, not "priests' offices."

40. While the youth slept in the temple Jehoah "came and stood" there, talking of Aeli's rejection.

41. Shemu-El persuaded his people to put aside the Ba-Aal-im and the Aash-Ter-oth, and to serve Jehoah only; wherefore, when the Philistines attacked the Israeli the offering by Shemu-El of a lamb caused Jehoah to thunder upon and discomfit the foe. He judged Israel at Beth-El and the Gilgal and the Mi-Zep-ah,

as well as at the Ramath-ah where he dwelt; which is perhaps to say that his shrines were at these places. The original account of him seems to end with Chapter 7. The story of Sha-Aul follows, and hence Shemu-El does not seem to have judged Israel all his life. His sons, made judges by him, followed the Bez-Aa, &c., by which I understand Bes or the old Cananite god; whereon Sha-Aul is made Malach and Me-Shia<sup>h</sup>. The Ezraite hierarchy, averse to secular government, continue Shemu-El as the priestly foe of the king, his censor and superior; and he is deposed because he officiated at a sacrifice to Jehoah which the priest thought he alone should offer. Then comes the horrible order of Shemu-El against Aam-Aleq, followed by the hewing in pieces of their king by Shemu-El; but, as Agag or Igig means an arch-angel or arch-dæmon in the religious system of Chaldea, and the Gigans or "giants" of the Greeks, it is perhaps safe to remand Agag and Gog and Og to the nursery stories. Shemu-El at last anoints David as Malach and Meshia<sup>h</sup>, for the papacy was then at Ramath-ah. It is there the old hierophant was said to have been buried; but, fifteen hundred years after his supposed era, in the reign of Emperor Arcadius, his bones,

no doubt having resisted decay, were borne in pompous procession to Constantinople, amid the devout rejoicings of the Christians of that day, and doubtless the silent derision of all sensible men. After death, however, when Sha-Aul inquired his own fate of a Ba-Aal-ath Aob or "familiar spirit," rather "divine purifier,"\* who dwelt at the Fountain of Dor, Shemu-El, at the bidding of the Sibyl, arose a God from the Earth; and he tells the king that tomorrow he and his sons "will be with me." When the Sibyl saw it was Shemu-El who appeared, she at once recognized Sha-Aul, saying "Why exalteth me, and thou Sha-Aul?" which might refer to the conceit expressed when Jehoah said to Aeli that he would raise up a priest of Ne-Amen who should go before his Me-Shia<sup>h</sup> all the days, as Eli-Jahu in later times was to precede Me-Shia<sup>h</sup>; hence Shemu-El seems the double of Sha-Aul, like the Chaldean Sukal and the Egyptian U-Shab-ti or "work-

---

\*Ab was the priest in Egypt who poured water in the religious ceremonies. For this purpose he carried a "bottle," Aob in Hebrew, called <sup>c</sup>Hes, which is Greek for "Isis;" hence Shemu-El as <sup>c</sup>Hoz-ah or "seer," unless he was the Egyptian <sup>c</sup>Hesi or "bard," the Greek Hesi-od, which is more probable. From Pa-Ab or "the purifier" comes the Greek word Bap-tae, applied to the priests of the goddess Kot-is. Ba-Aal-ath is rendered "mistress" when applied to the great woman of Shun-Em, but God-like or divine is the proper rendering there as here.



man" of Hades, like the C<sup>h</sup>oresh or "toiler" of Jehoah (Isaiah 44:28), but refined into the soul or conscience of a man, or the Dæmon of Socrates; perhaps expressed by the Eli-Aezer Dam-Ma-Sek of Abram, which may be read "my divine-helper and familiar," as Mesek means a "runner" or "messenger," and so the Kol Dam-ah of Eli-Jahu and Kain and Iscariot may be read "still voice" as well as "voice familiar" or "voice of blood."

42. Coming from somewhat the same field as Eli-Jahu, though in a different time and by a different author, it may be that Shemu-El and Eli-Jahu are variants of the old Deity of lower Syria, and the shrines of "the Ramath-ah," "the Gilgal," "the Mi-Zep-ath-ah," Beth-El or Laz, all indicate by name the worship of a feminine concept of Deity, as Laz was wife of Nergal the Assyrian lord of war and death. Gilgal-ah is perhaps Gula the wife of Shemash or the Sun, Ramath-ath seems a form of the inundator-god Ramman, Mi-Zep-ah is apparently the feminine of the rain-god; hence we find Shemu-El and Eli-Jahu calling down rain and fire and thunder, ordering drouth, deposing or anointing kings, rising up from death, vanishing in a Seair-ah, &c., while Beth-El, Gilgal-ah, and Mizep-ah became distinctive for

sinful worship (Amos 5:5; Hosea 4:15; 5:1), and Ramith is rendered "deceive."

42½. Shemu-El is little noticed in the Scriptures, old or new; once in the Jeremiah, once in the Psalms, completing the list in the Old Testament, both times in connection with Mosheh, the reverse of whose name, ha-Shem or "the Name," may have occurred to the Psalmist (99:6). One cannot fail to note that the shrine Ram-ath-ah or Ram-ah is Hebrew feminine for the Egyptian word Rom or "man," and possibly for Ran or "name," for when Shemu-El dies David goes to Pa-Ran, which is Egyptian for "the Name," as well as for the serpent goddess Ran-nu; and Pa-Ran or rather Pa-Aran was where I-Shema-Aa-El dwelt, of whom the correct reading says (Gen. 21:20) "and a God was the youth," for the word "with" is not there.

43. Scholars tell us of the Phœnician and Syrian deity Samma-El, god of war and death, who thus approaches Nerugal, and who was also called Shomeron, which is the correct word for "Samar-ia"; and they also tell of Shamela who was an Assyrian deity; indeed, seven centuries after Christ the people of 'Hauran on the upper Euphrates considered Shemal, chief of the Genii, at the head of their

pantheon, as El-Shadai or "God of Genii" was at one period worshipped by the patriarchs who are said to have come from the Euphrates. That Shemu-El was reduced by the Jewish author from a high place to become a judge and a seer in the district north of Jerushalem seems probable, and it is possible that he is the A-Shim-e made a god by the colonists from Hamath (2 K. 17:30). His sons, vicious as were the idolatrous descendants of Mosheh, by becoming judges in Beer-Sheb-aa, where Hagar wandered with I-Shema-Ae-El, supply further support to the supposition that the seer and the archer were local variants of the same concept; but it may be strongly suspected that the "wild-ass" of Pa-Aran was the Egyptian evil-being Set or Nub-ti of the long ears, and who seems that Neb-at who was father of the bad Jeroboam.

44. Sha-Aul, rendered "Saul," seems the name of the tutelary deity of Gibe-Ath, some four miles north of Jerushalem; Gib-aa and Gib-ah meaning "height," "elevation"; Sha-Aul being Gib-ah than his fellows from his shoulders upward; and this Gibe-Ath of Sha-Aul seems called Gibe-Ath of the God (1 Sam. 10:5); but bad stories were told of the place (Judges 19:—20:) since its sanctity made it

a rival of Jerushalem, and we are even told that the town was taken and destroyed, together with all the Benjamin-i, not long before the time of Sha-Aul; nevertheless he was of that destroyed tribe. His name probably means "Fire-God" or Esh-El, as is explained by his burial beneath the Esh-El in Ja-Bish-ah or "drouth"; and yet the title Ushi-Gal or "ogre" assumed by an Assyrian monarch, which Lenormant says is Accadian for "exceptionally great," equivalent to the Assyrian word Basham or "excellent," is possibly the correct origin of the name, especially as She-Gal in Hebrew is rendered "ravish" as well as "queen," and G in Hebrew softens at times into Aa; and the like origins suggest themselves for She-Ol or "Hades"; the Ur or Ul of Egyptian also meaning "mighty"; but both the words Sha-Aul and She-Ol appear in Hebrew as "ask," "petition," "grant," as (I Sam. 8:10) "the people the Sho-Al-im from him a Malech."

45. Sha-Aul was son of Kish, but descended from Aphia<sup>h</sup> or "breath."\* as Kish is "bow"; but as Shual means "fox," emblem in Egypt of Anup and of the "grave" or Sheol,

---

\* Compare i-Pha<sup>h</sup> or "breathed" (Gen. 2:7); much the same as Rua<sup>h</sup> or "breath," "spirit."

connecting thus with the Accadian Ne-Urugál or "lord of the Abode of the Dead," we are led to see why the hottest month of summer is yet called Shawál by the Arabs, as it was "the Tamuz" of the Jews and other Shemites, and the Mezore of the Egyptians, which led the Jews to call that country Mizra-im in place of its name °Hem or "heat," just as they used the Egyptian word Raa or the Sun-god as their word "evil," though as sometime Sun-worshippers they also called a "friend" Raa-ah (fem.). In the Koran we find Sha-Aul called Tal-ut, which is evidently the Horo-Tal (King 'Thal or Horus-Thal) that Herodotus says the Arabs worshipped; and in later Arab story he appears as 'Thal-Abba the destroyer, who appears in the Hosea (13:5) as 'Thal-Aob-ah or "great-drouth," and 'Thal or 'Thaul is a mere Chaldaic form of the Hebrew word Sha-Aul. Indeed, in this Chaldaic form we may have the Greek Tel-Amon of Salam-is, father of Ajax and of that Teuker of Cyprus to whom a man was yearly sacrificed at least up to the 2d century after Christ, which name Teuk-er reminds us of the body of Sha-Aul "fastened" or Takea to the walls of Beth-Shan. At Rome the usual name of the Sun was Sol, which is Sha-Aul perhaps, through Phœnician

traffic, just as they got their word De-us from the Egyptian word Dau, "to give," so that Deus means the "Giver."

46. Howbeit, Sha-Aul was the first Meshia'h and Malach, as 'Har or "Horus" was in Egypt after the rule of the Gods. Jehoah told Shemu-El (1 Sam. 9:16) a man is sent to him whom he shall anoint Negid over Israel, that "he may Ho-Shiaa my people, whose cry has come" to Jehoah, just as he told Mosheh (Ex. 3:9); but Jehoah utterly contradicts himself in this, for he also told Shemu-El (8:7) that in their request for a Malech they were rejecting him, Jehoah; and yet this whole account of the choice of Sha-Aul is duplicate and contradictory, attesting the protest of the priests against royalty in the later time. Negid or "captain" is clearly the Egyptian word Ne<sup>k</sup>het or "strong," a title of Horus, and appearing as Necho and as the Greek word Nike or "victor"; but Mesha<sup>c</sup>h-et or "anoint" means also "destroy," so that Jehoah talks oracularly, and the Roah or "seer" does both by and by. Sha-Aul was a Tob or "goodly," like Mosheh, and he was also a Gibbor 'Hail or "mighty-man of valor," besides which he was the 'Hemed-ath or "desired" of all Israel, which word as Ma<sup>c</sup>hemad or "pleasant" (1 K.

20:6) seems to sustain the argument that Mo<sup>c</sup>Hamed was an assumed name of the founder of Islam, and that this remark as to Sha-Aul the Meshia<sup>c</sup>h was the cause of it, though the word is not infrequent in both Hebrew and Arabic, and is probably from the Egyptian <sup>c</sup>Hem-at or "wife," "woman." One account says Shemu-El anointed him, then sent him on a curious course of initiation or transfiguration, for at the tomb of Ra<sup>c</sup>hel he found two men in Zele Za<sup>c</sup>h, that is, "in the shadow, dazzling-white" (Luke 24:4; Mat 17:2-3), and these told him the Athon-im or "asses" he sought were found, while his father had left the things of the asses and fear for them, saying, "What Aesah my son?" a word meaning to "do," "make," and the Gospel recognition probably refers also to Shemu-El, who kissed him, and said "this not because thou the anointed of Jehoah to oversee his possession," but because of the attractions of the youth. He then went to Tabor, a mountain, where he met three men, which was the number Jesus had with him (Mat. 17:1), "and they ask of thee peace," and give him bread; after which he came to Gibe-Aath of the God, met prophets coming down from the high-place with music, who prophesied, whereupon Rua<sup>c</sup>h Jehoah



overshadowed him, he also prophesied, and was turned into another man, that is, was transfigured, "for the God with thee." But Sha-Aul did not tell his uncle what Shemu-El said of the kingdom, and Jesus required silence as to his vision (17:9). Whether the devil cast out by Jesus on this occasion (17:18) is the Athon or "ass" of the Sha-Aul initiation must depend on the folk-lore of the poor Galileans of that time, and it was an emblem of Set or Nub-ti in Egypt. The word Za<sup>c</sup>h or "dazzling-white" is a word for the Sun in Arabic, as the Matthew seems to know, but the "glory" attaches also to the two men in the Luke (9:31). Burial-place of Ra<sup>c</sup>hel was near Beth Le<sup>c</sup>h-em, far south of Tabor, and, as Ra<sup>c</sup>hel means a "sheep" or "estrays" it is not certain that this allusion is to the ancestry of the Beni-Amin-i or "Sons-of-Amen," of whom Sha-Aul was one, and Amen was the ram-head concept of Deity. Howbeit, this initiation of the first Meshia<sup>c</sup>h seems an outline of the sacred mysteries. But the sons of Beli-Jael mocked when Sha-Aul had been chosen, and they Ji-Bez-uh him, but he "was like a Ma-<sup>c</sup>Herish" or "worker," "carpenter," "smith."

47. His first exploit was to relieve Ja-Besh Gile-Aad by defeating Na<sup>c</sup>hash or "ser-

pent" of Aammon-i, which he did by assembling 330,000 men in Bez-ek, which means "rays-of-light" (Ezek. 1:14), but "sun-rise" in Arabic, while Na<sup>c</sup>has in Egyptian means "dark"; and he told the messengers of Jabesh they should be saved "tomorrow in the heat of the Sun," and hence the fight began at the morning watch and ended at the heat of the day; then all Israel went to the Gilgal, which was probably a name of the Sun-disk, which at Sippara on the Euphrates was the special symbol of God and called Malek, as Sha-Aul was the first Malech; but, in any case, we have here a solar victory by the visible disk or fire-god, though it is curious that Molech should be the especial name of God in Aammon. Horus and Apollo, Perseus and Heracles, also triumph over the dragon or serpent. The two chapters (12 and 13) which follow is the protest of the priests again, but the opening verses of 13 maintain the original story, beginning with "and Sha-Aul was the son of a year in his Malach," that is, was a year old when he became king; a sentence which tends to show he was the Sun of Summer; sustained as this is by his reign of two years, and by the use of Mi-Chemash as his place of retreat, for this place perhaps received its name Chemosh from

Sha-Aul, as it is probably a term for Shem-Esh or the Sun; perhaps the winter Sun as the rare word Chem or "longeth" (Ps. 63:1) or "pale" would indicate, and as Chim-ham is David's friend in his obscurity, so that Mi-Chem-Ash is used to describe Sha-Aul's condition. The 330,000 warriors with whom he overcame Na'h-Ash at Ia-Besh or "drouth" have disappeared, there are not even any weapons, Israel was in caves and thickets, "and the Ai-Ber-im they Aa-Ber the Joredan" (13:7),\* a fact that seems to have been fatal.

48. But, when the Philistines occupied Mi-Chem-ash, Jonathan said to his armor-bearer "Go and na-Ae-Ber-ah to the garrison of the Philistines which from Ae-Ber yonder." "Between the Ma-Ae-Ber-oth which sought Jonathan to Ae-Bor" to the garrison "a Shen of the rock from the Ae-Ber on this and a Shen of the rock from the Ae-Ber from that," which may be as simple a statement as rendered, but the words 'Harad Elohim or "very-great trembling"; and other "trembling" or 'Harad after Jonathan gets into the "garrison," suggests that he is the Egyptian 'Har-pa-'Herad or "child-

---

\* "Some" of them is a patent mis-rendering, perhaps caused by (14:21) those "round-about." This sanctified sect seem to have obtained dominance in course of time and were perhaps those who had "passed-through" the Mysteries.

god," and I understand the Shen to be his symbol the "lotus," since Sheen is the Egyptian name of it, and this is sustained by their names Bo-Zez or "in flower" and Seneh or "bush"; in which case the incident seems that of a resurrection or re-birth; hence this "garrison" or Ma-Zab, also "memorial-pillar" (Gen. 28:18, 22), said that the Ai-Ber-im came forth from the °Hor-im which had hidden them there, and °Hor is "cave" or "white-linen," in Egyptian it is "God."

49. Then Sha-Aul resumed his sway, and is given somewhat of a human history. He is placed in antagonism to young David, a more southerly type. Sha-Aul fell in the Mount Gil-Boaa, and the Philistines put his armor in Beth Aash-Tor-eth, his body they fastened to the walls of Beth-Shan, which word "body" or Gevi-oth sounds like Jove, whereupon the parallel passage in Chronicles (10:12) is Gupath which resembles Jupiter. His burial at Ia-Besh-ah, under the Esh-El, identifies him with the "fire-god" Besh or Bes; but David buried him at Zel-Aa, meaning "halting," "lame," so that Pata<sup>c</sup>h or Vulcan is suggested, and so his lame son Mephi-Besheth seems "Memphis shame"; nor must one overlook his last words, "for Sha-Bez has

seized me," perhaps Esh-Bez, as in case of Herakles whose funeral pyre is the sun-set, and yet the Sha is the beast type of Nubati or Set in Egypt, and the first syllable in the word Sha-Aul, seems to identify him with that concept, as is assured by the word Shu-Aal or "jackal," "fox," as also by the word She-Ol or Hades, and that the sacred isle Shayle at the first cataract was also called Set. And so it is that the Sha-Bez who seized Sha-Aul (2 Sam. 1:9) seems certainly a monster, and the word is not used elsewhere save in the 28th of the Exodus,\* as if figured on the priests' robes, perhaps the "ensnarer," and something like the Se-Aar-ah or "whirlwind" of Eli-Jahu and Æ-Sav, though less benignant.

50. At times an evil Rua<sup>h</sup> troubled Sha-Aul, and latterly he is found sleeping, and in caves, and in the Ma-Ae-Gal-ah or "place-of-wagons" (!), suggesting 'Ha-t<sup>e</sup>Har or the "heifer-goddess." His wife A<sup>h</sup>i-Noa-Am, like Ae-Gal-ah, was also wife of David, and perhaps the same as Naa-Ami or Mara of Beth-Le<sup>e</sup>hem, widow of Eli-Melech, and Naa-Am means "wandering-mother," and A<sup>h</sup> expresses the wail of grief; and in Phœnician

---

\* Ex. 28:3, 11, 13, 14, 20, 39, "embroidered," "plaited," "ouches," etc.

the wife of El-Melech was called Ashetharthe-Noema, the Greek Astarte, the Hebrew Eseter or "Esther," the Babylonian Ishetar, phases of the great-Mother. In the song of Kashath or "archer," Sha-Aul and Jonathan are called "the Zeb-i of Israel," possibly "the glory," but Zeb means several things besides the stem of the word Zaba-oth or "hosts," and it is possibly a reverse of Bez-i or Ja-Bus. That he was the Æ-Sav or I-Sham-Ae-El of north Arabia, and the Je-Petha<sup>h</sup> of the trans-Jordan, and Melech-Aareth or "skin-king" of Tyre, seems to me probable; all of whom were apparently phases of the fierce Sun of summer, for he is the most majestic save Æ-Sav of all these ideals; "clothing the daughters of Israel with scarlet sumptuously," "nor could he live after that he was fallen." His supplanter was David, who seems to express much the same as Ja-Aakob, as Eli-Shaa, as I-Za<sup>h</sup>ak, as "Horus." Unless as She-Aol, naught is said of Sha-Aul in the later records, nor in the prophets, but in an account of the kings of Edom (Gen. 36:35-39) the names Ha-Dad and Samel-ah and Sha-Aul appear as successors, and even a second Ha-Dad or Je-Did, and a Baal-<sup>c</sup>Hanan who suggests the El-<sup>c</sup>Hanan that killed Goliath (2 Sam. 21:19),

so that coincidence is out of the question. It seems probable that "the 'Tammuz" for whom women wept in the time of Ezekiel (8:14) was Sha-Aul, a phase of whom was perhaps A-Besh-Alom, and as <sup>c</sup>Hemed-ath of women (Dan. 11:37) he not only appears later, but gave name to one of the great founders of religions.\*

51. Gide-Aon or Jeru-Ba-Aal, a phase of this warrior saviour, seems his name at Shechem, and was perhaps the same as Jere-Boaam who built Shechem. Se<sup>k</sup>hem or Lato-polis in Egypt was a famous shrine where the shoulder of Osiris was buried, and in Hebrew "shoulder" is Shechem, while Jere-Boaam was from Egypt, and his father Nebat was evidently the evil deity Nubti or Set; and the Aon in Gide-Aon means "evil" or "iniquity"; but the long ears of Nub-ti or Nebat probably suggested the name <sup>c</sup>Hamor or "ass" when the Jehovists told of Jakob's purchase there from his children. A more favorable story was that the bones of Joseph had been brought out of Egypt and buried there, and the inhabitants claimed descent from him, so that he was prob-

---

\* <sup>c</sup>Hamel-an, the same as Mo-<sup>c</sup>Hemed, appears (Gen. 36:26) as a descendant of Æ-Sav; but the later scribe (1 Chron. 1:41) has it <sup>c</sup>Hamer-an or "ass," which must be a recent alteration.



ably El-Ber-ith or Ba-Aal-Berith who was worshipped there; but as Pere is rendered "wild-ass" it may be that (E prosthetic) Phera-im is a term for the Bene-<sup>c</sup>Hamor, though Par or Phar is "bullock," and the bull Apis seems to have been worshipped by the Ephera-im. Gide-Aon, however, means "bad-goat," his place Ae-Pher-ah means "roe" or "fawn," and he may connect with Æ-Sav of Seair and the goat symbol at Mendes. At the time the angel told him he was a Gibbor <sup>c</sup>Hail, and commissioned him, the people were, as in time of Sha-Aul, hiding in caves, and the land was ravaged, but each was told "the God" or Jehoah was with him. His defeat and pursuit of the oppressor is the defeat and pursuit that Jeho-Shuaa and Je-Pheta<sup>c</sup>h and Sha-Aul achieve; the victory of the Sun over cold and darkness; and this is shown when he assembles his forces at <sup>c</sup>Harod, "discomfits" or <sup>c</sup>Harid the foe, and pauses at the ascent of <sup>c</sup>Heres; thus leaving us to learn that he is <sup>k</sup>Herad or Horus, the divine son; for Zeeb or "wolf," Aoreb or "evening," Zeba<sup>c</sup>h\* or "sacrifice," Zal-Mum-aa or "shadow-held-back," all support this view; besides which we have Penu-

---

\* Zebak was the crocodile-god, emblem of darkness, in Egypt.

El or the "afore-god" and Such-oth suggesting the hidden, and the sex of the two is suggested when he slew the men of the one and "knew" the other with briers; but so the Sun arose as Jakob Aaber Penu-El, supplanted Æ-Sav, and built Such-oth; and "arose" is Zera<sup>c</sup>h, reverse of <sup>c</sup>Harez ("Horus"); and in case of Sha-Aul when the people were in caves and holes they followed him <sup>c</sup>Hared, though it was Jonathan and his armor-bearer who attacked the enemy as Gide-Aon and his servant Pur-ah ("bough," "heifer," indicating the Spring, as Per is Egyptian for "coming-forth"), and Jonathan was <sup>c</sup>Herad of E<sup>l</sup>ohim. This word <sup>c</sup>Herad or "tremble" may be the Chaldaic Kurad, a term applied to the governing-god Bel in their account of the Deluge, and rendered "warrior," and so this Bel-Merodach, a personification of the rising Sun, is also called Abkal or "herald," and as father of E<sup>s</sup>ther he is called Abi-<sup>c</sup>Hail, hence we may see that the <sup>c</sup>H of Hebrew and the Chaldaic K are only variants; and the <sup>k</sup>Herad of the Egyptians is called <sup>c</sup>Har-pa-kerad or "Harpo-krates" by the Greeks; so that the child <sup>k</sup>Herad becomes in time the warrior <sup>c</sup>Har or "Horus," just as Gide-Aon and Sha-Aul begin with <sup>c</sup>Harod or "trembling," and the former ends

his combat at the rising of °Heres, as Jonathan's °Hared ends when he is made Ie-Shua-ah or "salvation," which Shua seems the Egyptian god of "light." So, Sha-Aul, after his victory over Na°hash or the "serpent" (1 Sam. 11:13), and the account of the child given the Shun-Em woman for her °Harad by Eli-Shaa and whom he made °Ham or "warm" after death (and °Ham-ah is rendered the "Sun" in several places); for °Har or "Horus" and Shu in Egyptian religion seem mere variants caused by time or locality, and, as one was son of Ar-°Hes or "Osiris" and the other was son of Raa or the Sun, the word <sup>k</sup>Herad seems originally to have referred to the childhood of this third person of the triads, and who in process of time developed a personality of his own, retaining the appearance and beauty of youth.

52. That Gide-Aon destroyed Penu-El, which Jere-Boaam built and Jakob passed over, seems to show a connection of them, and his connection with Shechem is made to appear opposed to that of Jakob, though this priestly device is contrary to the statement that Joseph's bones were buried there; but at all events the Aa-Pher-ah of Gide-Aon accords with the Ae-Gel-i of Jereboaam, since both mean the "calf"

worship of Apis or of 'Ha-t-<sup>c</sup>Har the "cow-goddess," the Ma-Aa-Gal or "place-of-wagons (!)" of Sha-Aul, the Ae-Gal-ah who was wife of David, with the Ae-Gal or "disk," "wheel," between the horns, known perhaps by her shrine of "the Gil-Gal-ah"; and, as one of these Ae-Gal was placed at Beth-El by Jere-Boaam, and that was the place consecrated by Jakob, it may be seen that Jereboaam and Jakob were phases of the same concept. The night wrestle of Jakob or Isera-El, who was from <sup>c</sup>Haur-an or "caves," and with Peni-El or the "afore-God," is merely the battle of Gide-Aon, Sha-Aul, Jonathan, coming out of the cave of the Sun to Aaber or "pass-over" the sky; told also when Abram the son of Tera<sup>c</sup>h (reverse of <sup>c</sup>Herat) comes out of <sup>c</sup>Har-an to Shechem and Beth-El, and afterwards wins a victory at Dan. The Egyptian conceit was that the Sun was "shut-up" or Seker in a boat, and the Teb-ah or Teb-eth ("ark," "basket") of Noa<sup>c</sup>h and Mosheh, refer to the month Tebeth, the Egyptian 'Tib-i, in which the winter solstice occurs, and the words Teb-aa and Tabal in Hebrew are rendered "immerse," "sink"; the Accadian symbol of the month being a goat, hence Capri-Cornu, and perhaps Gide or "goat" in the name Gide-

Aon. The classic Pan is apparently the same general concept, expressing the Sun in covert, and this Chaldaic and Hebrew word is that also of the Phœnicians who lent it to the Greeks; but with this we seem obliged to couple Pa-Aan or "the Ape" in Egyptian, symbol of the wise Ta<sup>h</sup>hut or "Thoth." Seair-im or "he-goats," as well as calves, were sacred emblems at Shechem (2 Chr. 11:15), and of course elsewhere among the Israelites (Lev. 17:7), as among the more intelligent Egyptians, and his name indicates that Gide-Aon was a personification of this cult, as Æ-Sav was, while its hold on the people, after the rise of Jahvism, seems manifest in the gift of one of the goats of the Chepher or "atonement" to Aaz-Azel or the "goat-departed."

53. The shrine at Beth Le<sup>e</sup>hem must have been ancient. It was so situated as to be subject to both Arabic and Egyptian influences. One name for the place was E-Pherath-ah. While no clear mention of it as a shrine is to be found, the statement that the divine hero David was born there, that the divine heroine Ra<sup>h</sup>el was buried there, it seems to have had a sacred well (2 Sam. 23:14-17), it was the point of assembly for the migration to Egypt (Jere. 41:17), and that it was a holy place is

attested by the fact that David's birthplace was probably so assigned because of a popular legend that a ruler was to come from the town (Micah. 5:2), for I take it that the prophetic books antedate the history.

54. But to bring forth a divine one a mother must be supposed for him, and so Beth Le<sup>h</sup>-Em or E-Pherath-ah must have been the shrine of a goddess. The nearness of Egypt of course made known the wanderings and sorrows of Isis, her search for Osiris and her hiding in the marshes with her child Horus; hence we have this wandering and sorrowing mother as Ha-Gar "the Stranger," as Ra<sup>h</sup>el "the Estray," Naa-Am-i "the Wandering-Mothers," as her plural form of name includes Ruth. Naa means "wanderer" both in Egyptian and Hebrew, and Ruu in Egyptian has the same meaning; Naa-Ami being also called Mara, which in Egyptian means "beloved." This view of the "Wandering Mother" would make of Ja-Aakob, whose name in Egyptian means "weeper," and Aberaham and Eli-Mel-ech the same personage, and the same with Bo-Aaz. The divine son was therefore called Bine-Iamin and I-Shem-aa-El and Aobed. Shem in Egyptian means "to go," and Aa means "great," so that I-Shem-Aa in that

tongue means the "great nomad"; and we are distinctly told (Gen. 21:20) "and a God was the lad," for the word "with" is not there. I-Shemaa-El was not born at Beth Le<sup>c</sup>hem, but not far away, and the trend of religious sentiment in that region is shown in his case, as more in that of his wandering mother. Of Bine-Iamin, perhaps "Son-of-my-Nurse," and Aobed or "servant" little is to be said save that their names recall that of the god Amen and that of the shrine Abyd-os of Osiris, and the latter is said by Budge to be Ab-Du or "Heart's Desire," but it seems that this Aobed must be the same as David, a name of Osiris. Naa-Ami was also said to be daughter of "Lamech," which I take to be Malech by the transposition of a letter; and she was sister of Noa<sup>c</sup>h, who was probably the same as Bo-Aaz, for when Naa-Ami sends Ruth to Bo-Aaz the words are "Shall I not seek Ma-Noa<sup>c</sup>h for thee?" (Ruth 3:1); and then the drunkenness of the two; but Bo-Aaz had C<sup>h</sup>anep or "wing," not "skirt," yet Noa<sup>c</sup>h "walked a God," not "with" God (Gen. 6:9), and as the vine-planter has been identified with Osiris and Bacchus. Besides, the Aa-Morrha or "sheaf" (Ruth 2:15) that Bo-Aaz was harvesting, is the Aa-Morrha, not "Go-Morrha," where the



drunken Lot dwelt, and he was evidently the same as Bo-Aaz, that is, Melach-Aareth or El-Malech. As for Ra<sup>e</sup>hel, she seems to have had a sepulchre at Zele-Za<sup>e</sup>h or "bright-shade," where two men delivered her oracles (1 Sam. 10:2), but this must have been Beth-Le<sup>e</sup>hem or near it (Gen. 35:19).

55. The words Beth Le<sup>e</sup>h-Em seem to me to mean "House of the Shining-Mother," as from the Arab word Lua<sup>e</sup>h or "shining," and so Lu<sup>e</sup>h-oth the "bright tablets" on which the Commandments are said to have been written; also the La<sup>e</sup>hai Roi or "Shining Vision" of Hagar and the Le<sup>e</sup>h-i or "rays" (not "jaw-bone") of Shimeshon. E-Phe-Ra-th-ah seems to me Aphrodite as the Egyptian form Phe-Raa-Tat or "Gift-of-the-Sun" is apparent, and we must not consider Aphrodite in the light and wanton way that is often done by the classic writers, but as the Great Mother, whose cultus under that name was brought from Ask-elon to Greece, Herodotus (1:105) says. There are similar stories of Ceres, Alek-Mena, Latona, Isis, Ino, Niobe, &c., and the object of the book Ruth is that of a Jahvist writer to show that the shrine at Beth-Le<sup>e</sup>hem was only that of one or two ordinary women, not goddesses, though he could not free himself from

the main features of the general legend. He even accepts the Egyptian concept of Latona as nurse instead of mother of Apollo or Horus that Herodotus points out when writing of the famous oracle at "Buto" or Pe'-Uat, where the nurse is "Lady of Bes" according to the Ritual, and also appears as a serpent guarding the lion Le'hu or Re'hu, doubtless Horus.

56. The several aspects of the Great Mother were such that they not only grieved for husband or children they had lost but because they were sterile. Ruth and Tamar and Ra'hel, who are practically the same (Ruth 4:11-12), employed artifice that they might bear, and so the daughters of Lot. And Ruth bearing Joseph, said "God increase my 'Herep-eth" that she might have another son, but her next son was not by Reuben, for Ja-Aakob calls him Bi-Nei-Amin or "in faithfulness";\* yet the Isaiah (47:3) says this 'Herep could be uncovered so as to be seen; Geliath says "I 'Herep-ath-ah the array of Israel (1 Sam. 17:10), which seems to be a lewd allusion; and, at the circumcizing performance of Jeho-Shuaa (Josh. 5:9), Jehoah says he this day rolled-away the 'Herep of Egypt from upon

---

\* Naa-Aman was the name of a son of Bineimin.

them, for the writer thinks circumcision would distinguish Israelites from Egyptians, among whom the rite was perhaps confined to the priesthood at that time. Another name of this barren mother was 'Han-ah of the Ramath-ah, wife of El-Kan-ah, but she went to the temple, told that she wanted the seed of men, and soon after bore Shemu-El (1 Sam. 2:22), for she was in Mar-ath or "bitterness" of soul, as Naa-Ami was Mara, while El-Kan-ah is the "purchase-god," as Bo-Aaz Kan-ah Ruth (4:10); but 'Han-ah is the "mercy," appearing in the name 'Hanibal of Carthage, while in Egyptian it means "princess," "prophetess." It is interesting to know that there was a Chal or "temple" at Shiloh to Jehoah (1 Sam. 1:10) something like a century before there was one at Jerusalem to him, but these buildings were usually called Beith or "house," the Egyptian word Bet and Chaldean word Bit.

57. The demi-god repute left to Sha-Aul must call attention to the name of his wife, A'hi-Noaam,\* and she or some other of the same name is a wife of David, but the former

---

\* A'hi is usually "brother," but is also expressive of wailing, as "Ah!" "Alas!" (Ezek. 6:11, etc.), A'hi-Noaam, wife of Sha-Aul, lost all her sons in battle, and David's A'hi-Noaam was mother of Amenon who was murdered by Abes-halom.

is daughter of A<sup>h</sup>ima-Aaz and the latter was from Je-Zere-El; but it is not easy to say that either connects with Naa-Ami or her shrine; whereas Naa-Am-ah the mother of Re<sup>h</sup>o-boam was an Aamon-ite, next to Moab, and Shelomeh could scarcely be supposed to have less than a divine nymph for wife. And the several recurrences of the name seem to indicate the Phœnicia goddess Noema or Astro-Noema or Aashtar-Noema, said by Proclus to have been deemed "Mother of the Gods" in Phœnicia. And a point of contact may be found when Sha-Aul speaks of A<sup>h</sup>i-Noaam (1 Sam. 20:30) as Na-Aveth the Mared-uth, rendered "perverse-rebellious," but Naa-Aveth may be "wandering-desirer" or "for lust," equivalent to street-walker, and Marud-uth is likewise "wanderer" (Isaiah 58:7), thus assimilating her to Naa-Ami and the lascivious Ruth, Tamar, &c.

58. The famous passage in Micah (5:2) indicates that Epherath-ah or Beth-Le<sup>h</sup>em had become famous in past time for supplying a Moshel or "ruler," perhaps David, and another might be expected from it, "whose goings-forth Ma-Kedem, from days forever"; (Ma-Kedem meaning usually "from the eastward"); that is, like the goings-forth of the

former one, and continue always; "and this shall be Shelom" (v. 5), which "peace" or completion may refer to Shelom-eh; hence I-Selam and Mo-Selem ("Islam," "Moslem") of Mo-<sup>c</sup>Hamed seem taken from this obscure prophecy; and the Matthew and Luke location of the birth of Jesus at this shrine of Mara or Naa-Ami, when his mother traveled thither, must be wholly ascribed to it, though the Greek name Jesus is that of Jishai the father of David, unless from Jeze or "come-forth," or from a form of Shuaa or "savior." Emperor Hadian caused a grove to be planted at Beth-Le<sup>c</sup>hem for Adonis a century after the Crucifixion, and a statue of Aphrodite at the hill Golgotha.

59. Jona-Than was son of A<sup>c</sup>hi-Noa-Am, with whom David intrigued (1 Sam. 20:30). He is attached to the concept of the majestic Sha-Aul as a subordinate of more human and mediatorial function; not as the Euphratic peoples depicted a Shak-Ul or Sha-Gil at the side of their deities, of smaller figure, and suggesting the Egyptian Saa<sup>c</sup>h or spiritual body, but rather as the third person of a triad, like <sup>c</sup>Har-pa-<sup>c</sup>Herad or the "child-god" of Egypt, also called A<sup>c</sup>hi, <sup>k</sup>Hons, &c., though his name suggests a cup-bearer like Ganymede. Jon-

athan is the most perfect of all the Hebrew characters. He figures as affectionate to both his father and David. In the 14th of 2 Samuel we have a chapter on which the New Testament writers seem to have drawn for an account of the Resurrection and even of the Epiphany. In the preceding account I have given of Sha-Aul this remarkable theophany or Aa-Ber is mentioned, for the frequent use of Aaber indicates a "procession" or "going-forth" of somewhat divine, such as the Aaber of Merodach when at Babylon the statue of that deity was borne in "procession," and so the Un °Her Heb or "show face festival" in Egypt on like occasions, as the reverse word Abe-Rech (°Her-Eba) or "a face feast" was cried before Joseph in the Ma-Shen-ah chariot, and so Mount °Hor-eb where Moshel and Eli-Jahu saw Jehoah Aa-Ber or "pass-by." The Shen or Ma-Shen-ah, "rocky-crag" and "second" chariot, seems the lotus," or Shen as called in Egypt, symbol of re-birth and of °Har-pa-<sup>k</sup>Herad or "Horus the Child," hence from <sup>k</sup>Herad possibly the word Chr-ist,\* as from "Hor-us" we have the avenging Ores-tes,

---

\* I am quite confident the Greek word Christ is from the Egyptian word <sup>k</sup>Heru or "word," "voice," as in Maa <sup>k</sup>Heru or the "true-word" which every pious Egyptian claimed to possess.

the war-god Ares, &c. The word °Her-ad or "trembling," and even to °Hered-ath Elohîm," not "very-great trembling," indicate the identity of Jonathan with °Har-pa-<sup>k</sup>Herad. The Aiber-im or "Hebrews" had come out of their °Hor-im, "holes," or "white-linen," had Gal-ah or "discovered" themselves, the Aeber or "pass-over" was effected, the "garrison" or "memorial-pillar" was entered, the guards "did tremble and became as dead men" (Mat. 28: 4), there was an earth-"quake,"\* and then the watchmen saw the multitude melt-away and scatter. But the Hamon or "multitude" is usually "faithful," perhaps the risen "saints" of the Matthews, but also "pillar"; Na-Mug or "melt-away" might suggest Magi to a Greek writer, as ha-Lom or "silence" seems like °Helom or "dream" (Mat. 2:12), while °Herad or "tremble" is doubtless the word Herod, and Gal or "discover" also means "roll"-away. If we take Ion-Athan, in this original story, as the Egyptian Aoun-Aten or "visible-disk" of the Sun, "who saileth over the celestial regions," "who though an old man shineth in the form of one that is young."†

\* Ragaz is usually a quake or agitation, but A-Regaz is "coffer" (I Sam. 6:8), perhaps as having on it some figure of terror, and yet suggestive in this instance.

† From "Book of the dead of Nesi-Khons, priestess of Amen-Roa," who is "the holy Form, beloved," etc.



We might understand it better, and still better when Plutarch ("Isis and Osiris," 11) testifies, "They do indeed characterise the rising Sun as if it sprang every day out of the Lotus"; since the Shen or "rocky-crag" is the Egyptian word for the Lotus, Ba-Zez is "in-flower," Sen-ah is the "bush" in which at "Horeb-ah" the angel appeared in fire to Mosheh; Aa-Ber seems the Egyptian Bar-is or "boat," and the Sun was always supposed to voyage over in a boat, and the Aiber-im or "Hebrews" were thus Sun-worshippers. Ma-Zab or "garrison" probably is the "host" or Zaba-oth of stars as Zeb is "star" in Egyptian; while Na-Mug is possibly the Egyptian word Num-An<sup>h</sup> or "sun-set," as they often elided the "n," though Num-An<sup>h</sup> means "second-life," hence Hebrew "slumber" or Num; and the reference to Hamon as departing seems to be the Egyptian Amen-t or "west," or Amen-ti the abode of the dead.

60. Even the word Pelishet or "Philistine" seems to me the Egyptian Pe-Lesetau or Pe-Restau or "the Gate-of-the-Passage," that is, to the After-Life, so often mentioned in the Ritual, and a fearsome place; hence a god of the people feared to Na<sup>h</sup> them that way (Ex. 13:17); and the name of Egypt's northeast

fortress, the classic Pe-Lushi-um, must illustrate this suggestion of the origin of the name of this people and of the passage-pylon or Pe-Lesetau; and it is clear that the Lishech-ath of Nathan-Melech or the "giver-king," by which stood the horses of the Sun, which Nathan-u Malech-i or "kings gave them," &c., was a pro-pylon (2 K. 23:11). The constant prayer of the Book of Dead is that they may "go in and come out, and find food," wherefore their word Per-t or "coming-forth" (from the Underworld) may give us the word Ae-Ber or Aa-Per-t; and hence it must be seen that the Pelesh-et-im or "Philistines" were so named from their dwelling at the pass-way out of Egypt, but the place itself is equivalent to the Christian Purgatory or place of expiation; hence they are called C<sup>h</sup>epetor-im, probably C<sup>h</sup>epereth-im or "expationers," since it is said (Gen. 10:14) "for the Selu<sup>h</sup>-im or "pardoned" who went out from Egypt (or the Pathros-im) are the Peleshet-im and C<sup>h</sup>apetor-im.

61. The subsequent battle and pursuit seem a later elaboration, though by putting his hand to his mouth (1 Sam. 14:26-27) we have a confirmation of Jonathan as <sup>c</sup>Har-pa-<sup>k</sup>Herad; as, also, in the third installment of the story (vs. 36-46), his "hair" or side-lock as child-

god was preserved (v. 45), and he is called "the Jonathan," no night attack could be made as Jonathan was new risen, and he is accredited with the Je-Shu-Aa-ah or "the Salvation"; Shu in Egyptian meaning "light." As Jeshuaa it may be seen that this is another version of the victory and pursuit of the Amorites by Joshuaa, and so of Gide-Aon, Je-Petha<sup>c</sup>h, &c., being the pursuit of Set by Horus Be<sup>c</sup>hud. The flow of "honey-wine" or Dabesh in the forest is important, for honey was a favorite offering of the Egyptians to Deity; and the taste of it "enlightened" (ti-Raen-ah, v. 27; Aor, v. 29) his eyes; perhaps "brightened."

62. It is interesting to note that v. 21 says that the Aibera-im had been with the Philistines; as it is also said (13:7) this people Aaber the Jordan when the Israelites hid in caves, and the word "some" is not there (comp. v. 3); and so, when Pharaoh does not know the God of Bene-Israel, Mosheli tells him he has met the God of the Aibera-im, and of him Pharaoh does not deny knowledge (Ex. 5:1-4); so that it is probable they were a separate tribe or a different religious sect from the Israelites. Yet the Philistines recognize Jonathan and his armor-bearer as Abera-im

(1 Sam. 14:11), though that is in the first instalment (vs. 1-16) of this theophany.

63. That there is more than one instalment of this famous chapter appears from vv. 23 and 45, where the Shuaa or "salvation" is ascribed in one verse to Jehoah and in the other verse to "the Jonathan." Shu-Aa in Egyptian means "great-light," and is personified in the god Shu-sa-Raa or "Shu-the-son-of-Sun," an aspect of ʿHeru or "Horus." The fact that Jonathan comes out of a ʿHur or "hole," "cave," is in touch with the Mithraic and other religious concepts of the Sun, which in Winter was symbolically supposed to dwell in a cave, or lie buried in a cave, as if an ascetic or invalid or even dead. On this occasion he is resurrected, and at once seizes the Ma-Zeb, which is usually a "pillar" for the dead, not a "garrison"; and in Egypt this "pillar" was called a Dekhen or Men, and was the hieroglyph for Amen-Raa. But one may readily see that this resurrection or rise of the solar Jonathan supplied the Matthew author with much of his startling phenomena of a later time.

## SECTION X

1. It would not be possible for religious ideas to exist among mankind if they were exempt from physical evils. They find no relief from their fellow-men for many of these; besides which there are terrifying natural phenomena, which ignorance only renders more full of awe; hence the imagination of men leads them to suppose that there are super-human beings, and they supplicate these for help; hence the religious instinct. It is not a command from above, but a cry from below, from the depths of misery and suffering.

2. Shrewd men, sometimes sincere, organize this instinct, these sentiments, by pretending to knowledge of the super-human beings which the diseased imagination of men create. These shrewd persons also teach that the calamities or evils which befall mankind are invoked by their own vicious conduct; especially conduct not in accord with the teachings they give them. Not only are such events as wars, conflagrations, shipwrecks, plagues, which are social occurrences, but Earth-quakes,

storms, lightning, floods, and other natural phenomena, are freely ascribed by these shrewd folk to the impiety of men, or what in English they call "Sin," rendered from the Hebrew and Chaldean <sup>ע</sup>Hata or <sup>ע</sup>Hete, which differs in the kind of T from the people called <sup>ע</sup>Hit-im or "Hittites." This word is wholly ecclesiastical or religious, and has no foundation in the natural or social disposition of men, who, though they bring disease occasionally upon themselves, are not inclined at all to offend the super-human powers they rely upon when human help is vain. Shrewdness, however, invariably wins over ignorance, so that the ignorant, who are the mass of mankind, are brought to the belief that the super-human beings are too good to inflict calamities unless provoked to this by human mis-conduct or disobedience of the teachings of these wiser people.

3. It is thus that religious systems and practices and creeds originate and are maintained. Deity is merciful, bountiful, just, even affectionate, and it is his creatures only that sin or are vile. No blame or responsibility, the shrewd ones insist, can attach to Deity for the imperfections of his creatures; but they declare it to be right for him to inflict the most severe

penalties on these creatures for these imperfections, otherwise sins. And in almost every country, or at least among every sect, the failure to supplicate Deity under some particular name such country or sect has bestowed upon him is the most consummate of sins; and no people could have been more frightfully intolerant as to this, for their shrewd men make their Jehoah utter the most ferocious command respecting it (Deut. 13:6-17); a command which must have been written after Jehoah's priesthood felt their sway undisputed, and long after Besheth and Ba-Aal had been the names of Deity in the days of Jeremiah (11:13), B. C. 600, who seems to have been father of the fanatic Josiah's wife (2 K. 23:20, 31; comp. Jere. 1:1-3).

4. It would seem from the statements of the Hebrew writing that no king of the northern monarchy worshipped Jehoah, nor perhaps any king of Jehudah (Jere. 8:1-2) till the time of Jeremiah, that is, Je-Rem-Jahu or "Setter-up of Jehoah," and his son-in-law "Josiah," that is, Joshi-Jahu or "Supporter-of-Jah," at which time the name Jahu or Jehoah first began to be applied to Deity, and which name was adopted by Aa-Zer-aa and his sect. Indeed, it may be that the word Huc or "he" was first used, and





The Goddess Kedesh of Egyptian Inscriptions; same perhaps as Miriam, who died at Kadesh, and perhaps the same as Ruth (Ori-nth).

when Ne<sup>c</sup>hemiah came from Persia he may have broadened the word by using the Persian word Haava or "he," whence Jehoah, Yehaueh, Jehoah, Jehovah, or other form.

5. Jehoah talks face to face with several of the leading personages, but often employs "angels" or Maleach-im, and occasionally a Rua<sup>h</sup> or "spirit," besides many Nebie-im or "prophets"; and these agents sometimes execute cruel sentences upon enemies as well as sinners. Once Satan was allowed to afflict a good man in the most horrible ways, not for any sin, but merely to test the man's fidelity to Jehoah; and the word Satan may be Suten or "King," or Shaat or "pig," both Egyptian words. The general trend seems to be that Jehoah combined within himself the dual attributes of what in Christian creed is called God and Devil; thus showing that Persian dualism had no hold upon Hebrew ideas till toward the time of Jesus. It is Jehoah who drowns all mankind and other animals in Hebrew legend, it is Bel who drowns these in Chaldean epic, and it is Raa the "Sun" who sends Hathor or Se<sup>k</sup>het to massacre mankind in Egypt; each of these diabolic horrors tending to show that in neither religion was there a dividual Devil to commit them or order them,

but the order came from the chief Deity of the land; and, while it is clear that these enormities are fictions of the shrewd ones, yet the points under consideration are the provocation and the agency of destruction, for the provocation in each case seems to have been neglect of religious duty, that is, sin. So, in the promise of Jehoah to Bene Iserael respecting the occupation of Canaan (Ex. 23:20-33), he says he will send a Maleach (v. 20) before them to guard them and lead them, and that his own name (Jehoah's) is "in his midst," not "in him" (v. 21); but this Maleach or somewhat else is called my *Æim-ath* (v. 27), which seems the Egyptian *Aam-Mit* or "Eater-of-the-Dead," depicted in the Judgment Scene with the head of crocodile, the body of lion, the hindpart of hippopotamus, and this female beast is to be sent before "and Ha-Moth-i all the people," &c., and Muth in Hebrew and Mit in Egyptian mean "dead" or "death," yet while there seems a play on this the interpreters understand it "noise," "discomfit" (comp. Ps. 59:7; Is. 59:11), from Ham or Haman, while *Æim-ath-ah* (Ex. 15:16) seems probably more than an abstract term when we find her name means an "idol" (Jere. 50:38); besides which she may also be the *Zeraa-ah* or "hornet"

(Ex. 23:28) in the verse next after calling her Æim-ath, but this seems reverse for Aarez, a word less rarely used, and that it is reverse may be seen in the Deuteronomy (7:20-21) which copies the Exodus here, for the word is Zeraa-ah in v. 20 and th-Aaroz or "af-frighted" in v. 21, rather "terrified," as Æeim-ath; yet there was such a town as Zoraa-ah for it was a shrine of Shimesh-on; so that, while the allusion is probably to Æ-Zeraa or "Ezra," as the leader from the Exile and chief of the Jahvist sect, yet Zar-Aa in Egyptian is "great scorpion," while Zaa-Raa is a "prince" or "chief-attendant of the Sun" or Raa; neither of which would seem to be the same as Æim-ath if she was the "Eater" or Aamam of the Mit or sinful "dead," which I can not doubt.

6. It appears thus that Jehoah pronounced judgments and used agents of a subordinate kind to execute them; even being a Tempter to sin (Ex. 20:20; Deut. 8:2, &c.). His Rua<sup>h</sup> or "spirit," his Maleach or "angel" (from the Koptic word Mana<sup>h</sup> or "worker," or the Egyptian Mena<sup>h</sup> or "gracious one") were the usual emissaries. Dualism was out of place in such a religious system, but there can be no pride in a monotheism which combines in one the Good Being and the Bad Being. A

careful and candid study of that which purports to be the words and conduct of the Jewish Deity makes of him a malignant and atrocious conception, to whom the adoration of a humane man seems hardly possible. It must be kept in memory, however, that a barbarous and fanatical period produced the bloody and merciless picture of sin and its penalties.

7. There is a glimpse of dualism, however, in the Leviticus (16:5, &c.; comp. 17:7), where a Seair-Aaz or "he-goat" is made a sin offering to Aaz-Azel as well as to Jehoah, and this on the day C<sup>h</sup>eppor-im or "Expiations" of sin (vs. 16-18, 29-34). Aaz means "goat" and "strength"; Azel means "depart," "sent-away." As this strange chapter and this strange custom find no confirmation of their details elsewhere in the Hebrew scriptures, it was probably a transient rite, perhaps drawn or cited from a Persian rite which Plutarch ("Isis and Osiris," 46) refers to when he says that at a certain sacred ceremony "they beat a plant called Omomi in a mortar, and cry to Pluto and the Dark; then mix it with the blood of a sacrificed wolf and carry it to a place where the Sun never shines, and cast it away." Aaz-Azel means "goat sent-away" or "strength departed." In the Jewish ceremony one Aaz

was loaded with the sins of the people, and sent away, but the words Aaz-Azel seem applied to some evil being; perhaps the one who is supposed to take away the beneficence of the Sun, a very familiar name of whom in Egypt was Khepera,\* which sounds like Cheppor; yet it is curious in this connection that the day of Cheppor-im, when the two "goats" figure so conspicuously, suggests the Latin word *Caper* or "goat." Cheppor-eth or "mercy-seat" was the lid or "covering" of the sacred Aron or "ark" on which stood the Cherubs, and it can not well be doubted that this "ark," the Teb-ah of Noa<sup>h</sup> and Moshel, was connected with the winter month Teb-eth when the Sun is mainly in its covering of clouds; and from the Ganges to the Nile the Zodiacal sign for this period was the goat or the goat-fish, which sign in Assyrian was called Uz or E-Nezu, which Nez in the kindred Hebrew would mean "sent-away," also "desolate," and the two words are the same as Aaz-Azel; but Mr. Brugsch says this sign was in Egypt called Pa-Anea<sup>h</sup> or "the Life," which I consider in connection with the name Zepan-ath

---

\* The figure of a "crab" or Cancer was the Zodiacal sign for the month in which the Sun begins its retreat; but the Egyptians altered it to the Khepera or "scarab," symbol of Khepera and sacred.

Pa-Anea<sup>h</sup> given Joseph; Zepan-ath in Hebrew meaning "hidden," also "north"; and so Ba-Aal Zepon or the Greek form "Typhon." C. Lenorman says the goat was the symbol of "tempest," which in Hebrew is Seaar-ah (Job 9:17; 38:1, &c.), and the Seair Aaz sent with their sins by the Jews into the desert may well be read "storm-goat," or a sacrifice to the evil power which had overcome the Sun, or carried it off in a Sekar or "shut-up" (also "Hennu") barge as we see the solar Osiris represented; and yet this sign must be associated with the caprine nurse of Zeus, perhaps with the satyr concept Pan, and with Æsav who "returned to his way of Seair-ah," for Cheper also means "shaggy" in Arabic, hence "lion" or Chephir (Ps. 35:17). This isolated ritual, coupled with the annual observance of Cheppor-im, tends to show that the Israelites, like their neighbors, based their worship or religious observances on the movements of the Sun and hosts of Heaven; and that Jehoah had some rival who must be propitiated because he had power to overcome the Sun, to bring forth storms, &c. And it also appears that propitiation was not all, but that they sacrificed to the Seair-im (Lev. 17:7; 2 Chr. 11:15).

8. The Jewish observance Iom Chippor,



the "day of Expiation" of sins as we interpret the words, is celebrated the 10th day of the month Tisheri; and Tisheri is deemed by C. Lenormant a word that means in Chaldaic "sanctuary"; hence we might assume the Sun was taking sanctuary or hiding in its holy place. But too rigid an adherence to a single physical phenomenon as the basis of ancient cults or rites is not safe, and if the word Tisheri is to figure in this observance I suggest that in Egyptian the word Teshet means "red," "ruddy"; and that at the time of the Jewish observance the Nile is at full flood, they "cover" or Chippor the land, and that its waters are red or ruddy with the sands of Abyssinia. As this, however, is an occasion of rejoicing in Egypt, we might with more probability reckon with the equally useful Euphrates, the Pur or Pur-ath of the Hebrew and others, which great stream flows through and was made to irrigate Babylonia; which begins its rise in March, is at full flood during June, and has subsided in September, the month Tisheri; for Chepur or Chep-ah means "bowed-down" (Ps. 145:14; Isa. 58:5), subsided, and Chep-Pur, or the sad condition of the beneficent river, may have originated an observance to propitiate it or the Deity who

afflicted it; and the fact of the subsidence of the river, which came and went with the Spring and Summer Sun, could be artfully used upon an ignorant people as an evidence that they had been guilty of sin, just as in more modern times days of fasting and prayer are occasionally called for to relieve drouth or to avert an epidemic.

9. In their famous ten commandments the only sins that are menaced with punishment is that of having other gods and that of uttering the name Jehoah "to S<sup>h</sup>ave," and the punishment for the former sin was death (Deut. 13:6-18). This command and also its penalty was of course not written till Jehoah had succeeded Ba-Aal and the Queen of Heaven as the national god (Jere. 11:13; 45:17-19), and after the Ezraite hierarchy had entrenched themselves behind religious rites and stone walls. Adherence to the name by which the hierarchy of any sect call the Deity is nearly all that is required; non-adherence to his name is the great sin. But what or who is S<sup>h</sup>ave to whom the name Jehoah is not to be carried or uttered? The word is variously rendered in English as "vain," "iniquity," "destruction," &c. The same word A-Saf-t\* is rendered

---

\* F in Egyptian and V in Hebrew supply the place of one another.

"iniquity" in Budge's "Hymn to Osiris" (in "Gods of the Egyptians"). S<sup>h</sup>ef-t is also a name of the great deity <sup>k</sup>H-Num, usually depicted with a ram's head. In more than one text S<sup>h</sup>ave seems alluded to as a personality, to whom incense is burnt (Jere. 18:15). In transcribing the Persian title Kha-Shia-Arsha we find in the Ezra (4:6), a book written after the Macedonian conquest, that it is A<sup>h</sup>a-Shave-Rosh, literally "Brother-of-Vain-Head" or "evil-head"; and so in the Daniel (9:1) and the Esther (1:1). Gesenius defines "noise" as the original significance of S<sup>h</sup>ave and of the word Haman or Amon, and it is possible that the worship of the ram-head god Amen as well as <sup>k</sup>H-Num or S<sup>h</sup>ef-t is thus covertly attacked, for that was the prevailing type of Zeus in the Macedonian period as it was in Ta-<sup>c</sup>Hapi-Ne<sup>c</sup>hes ("dark-land-of-the-Nile") when the Judeans fled thither in the days of Jerem-Jah.

10. But Chippor was not the only day when sin offerings were called for, besides other offerings. A numerous priesthood required quantities of food which demanded frequent observances in a time when there was little if any coinage of money. The sacrifice of their children to Molech was also a sin

offering; perhaps done only in times of calamity, such as war, drouth, famine, and to appease the wrath of the god who they were told was thus punishing them for their sins against him; but the burning of Than-oth (or "lament") the daughter of Ie-Petha<sup>c</sup>h, that is, virgins sacrificed to the goddess Tanith, was to fulfil a vow to avert calamity or insure victory. The case of the sacrifice of his first-born son by Me-Ishaa of Moab (2 K. 3:24-27) was evidently to propitiate his own angry god, Chemosh, who was also worshipped at Jerusalem (1 K. 11:7), whereupon the Israelites realized that Chemosh would thus be appeased, and dared not prosecute the war, as dreading his wrath would fall upon them. A kindred principle or conception is the Christian idea of the sacrifice of his only son by God to save the souls of mankind from eternal punishment; but in some form or other a mere surface study of all religions will show that this doctrine pervades them all.

11. It seems to me from the general trend of the teachings of Jesus that, not only was sin in the world when he came, but that he came to save the world from it (John 12:47), and John the Baptist taught that sin was here (Luke 3:3; Mark 1:4); both holding that to

“repent” would remit sins (Mat. 4:17; Mark 1:15), preparatory to the divine government “at hand.” But in the John (15:22, 24; 16:8, 9) Jesus startles us by saying that if he had not come “the world” would not have had sin (15:19), and that sin is merely disbelief as to him (16:9); a statement which tends to show that at the date and place of this Gospel the Church was strong. Jesus nowhere makes use of the Adam and Eve story. In the Matthew (26:28) he says the wine he offers is his blood, “shed for many for the remission of sins”; an averment not found in other accounts of the Last Supper (Mark 14:24; Luke 22:20; John 13:2). Peter is held to say that repentance and baptism suffice to remit sins (The Acts 2:38; 3:19), but elsewhere (10:43) that those who believe in Jesus “shall receive remission of sins.” In the Luke (24:47) repentance only is necessary to the remission of sins, but the John (1:29; 3:16-17) avers that belief in Jesus remits sins.

12. Whatever the doctrine of Jesus as to the remedy for sins, the bold Paul was the first perhaps who claimed that Jesus was the propitiation or sacrifice that supplied the remedy (Rom. 3:24-25; 4:25; 5:6, 8, 21; 1 Cor. 15:3, 22); a doctrine apparently in con-

flict with that second coming taught by Jesus in the 24th of the Matthew and the 15th of the Mark. According to Paul, Me-Sia'h had come, and not to save the Jewish nation, or even its faith, but to expiate the supposed sin of the human race. What sin? Not that which each person may have committed, and which Jesus and John had urged repentance of, but an apparently trivial act done by the alleged ancestor of mankind several thousand years before! It was reserved for this ingenious Paul to revive a story never once referred to even in the Old Testament literature save where it is told, and to assign the wretchedness of mankind here and hereafter to this story, as well as to supply a motive for the mission of Jesus and for his execution. Paul's use of the words "kick against the pricks," put by Euripides (*Bacchæ*) into the mouth of Dion-Isus, after he broke his bonds, shows Paul was not ignorant of Greek mythism, and from the utter absence from his writings of all allusion to the birth and career of Jesus it might be suspected that Paul was dealing with the ancient and universal cult we have been discussing. Howbeit, his conceit as applied to an historic Adam, unnatural as it is, and which draws to itself no whit of sanction from God's

talk to Mosheh and the patriarchs, or from any word of Jesus, was adopted by the Church as a basic dogma as soon as that body became so strong and idle as to leave the staff of the evangel at the door of temples and cathedrals of their own. No doctrine which carries with it a tithe of such consequences has ever before or since been asserted; certainly none on such a frail thread of authority; none is less supported by rational thought or a sense of justice; yet its vitality, rooted in the most striking of terrestrial and celestial phenomena, is sustained and fed by the devout purpose of a cult, which believes itself monotheistic, to lay the blame of the presence of Evil in the world on the ancestor of mankind, and to relieve Jehoah of the onus of diabolism. Paul's first idea was perhaps to advance a historic reason for the sacrifice of the divine-man, as the first question as to his fate must have been why so good a man should have been put to death, since if it was for his own sin or fault he could not have been divine, and it would be impious to allow that Deity sacrificed a child of his loins without a motive of immense portent. Nor was it easy for a monotheist to say that the Devil had triumphed, though the Luke (22:3) and the John (13:27) imply as much. Paul,



however, seems never to have heard of Iskariot's agency, for it is likely he alludes to the Jews generally in 1 Cor. (11:23), as Stephen does (The Acts 7:52); nor does Paul lay stress on anyone for the death of Jesus, though probably he was in Jerusalem at the time of that event. He does not even accuse the existing or any past generation of men of that sin or sinfulness which made Jesus and the sacrifice of him essential. But, by a giant mental stride, he seizes on the common ancestor, Adam, as the guilty person; thus deftly absolving God of the onus; and not this only, but enabling God to do an act of gracious sort and of mercy by coming forward, after forty centuries, as a lover of men to that intense degree that he sent his only child to be killed in order to rescue the *Adam-ah* (trans. "ground") from the curse one man had caused him to put on it. Paul leaves the after generations no part in this wondrous drama save to believe or have faith that it is true. It was perhaps when controverted as to this question of mere saving faith, probably by the James, that the Galatians was elaborated by Paul into the fuller averment of his Letter to the Romans, where the strange doctrine is set forth in its entirety.

13. The ordinary doctrine of sin, and of its propitiation by sacrifices, or the offerings of food and gifts to Deity, is in some form everywhere and everywhen common among men. The priests who have the use of these offerings are intensely interested in this part of the ritual. In Paul's time, Jehoah at Jerusalem, Sar-Apis at Alexandria, Dion-Isos in Greece, Jupiter and Isis at Rome, as well as many others, each with sleek priesthood, and all protected by the civic order, was adored by the masses. In prosperous or peaceable times religions become more perfunctory, more ritualistic, and more indifferent to moral conduct as a whole. In the hills of Galilee, however, special influences were at work in the restful days of Augustus, and circumstances directed these influences against the hereditary Brahmans at Jerusalem. The epoch was propitious in more aspects than one for bringing forward a hero, a reformer, a saint; some one who would make personal sacrifices to vivify a cold and passive cult, as well as alter wretched social and degrading political conditions. Several Galileans of the first century attempted this, as Josephus shows; but theirs was mainly an armed effort, or one of violence. Jesus was also unsuccessful so far as numbers were

concerned (The Acts 1:15), but left the fame of a moral as well as religious teacher, of gentle and gracious methods, and as having risen bodily from the Kaber. Paul was perhaps his first convert outside of Galilee; certainly the earliest Christian writer, for his epistles antedate the Gospels; and the accession of this able and persistent man perhaps saved the sect from extinction. His conversion, told in his own writings (Gal. 1:11-17), hints at some divine manifestation to him while he was in Arabia (Ereb, Erebus?);\* Elijah's *Aoreb-im* (trans. "ravens"); a statement which is thrice found in The Acts, a book compiled some fifty years later, where the narrative of it has grown more specific and to dramatic proportions; but, whatever its incidents, the fact remains that this intellectual man became an advocate and an evangelist of Jesus, and this not long after his death; a fact which appeals to the most skeptical as evidence that Jesus was no ordinary personage. That none of the incidents of his life, birth or death, and but little of his logia, are cited by Paul, whose letters are older than the Gospels, is certainly

---

\* Aereb is Hebrew for "west," and is thus connected with darkness and Hades. Jesus was led by the Spirit into the Ma-Debar, which I take to mean the same.

surprising, since it must seem that he had knowledge of these in some sort; and yet he bases his whole creed on two events, that Jesus had suffered death in the cause of moral and religious betterment, and had arisen in his physical nature from the grave. Paul was of an ardent and heroic temperament himself, and the obstinacy with which the Galileans adhered to Jesus (Jos. Antiq. 18:1), as in the case of Stephen, must have caused him to reflect that this sect had a loftier ideal of devotion than those which current Phariseeism presented. That ideal of heroism for others, of self-sacrifice by the young and unpolluted, filled all literature, then as now. It was called Buddha on the Yellow Sea, Krishna on the Ganges, Baldur on the Baltic, and for many centuries had borne numerous names all around the Mediterranean. Hebrew as well as classic story reeked with it. Perhaps Paul's reading taught him the kinship of religious ideas, and enabled him to break the narrow bonds of Jewish exclusiveness, as Jesus certainly had done. Paul does not write that he himself did any miracles; nor does he seem ever to have known of anyone save Jesus who had been raised from death to life. That statement he sincerely believed; believing it, he considered

Jesus the divine man; and a divine man could only come to purify mankind. Consciously or unconsciously Paul connected Jesus with the universal ideal. He knew that Hebrew literature told that of old, in time of impending calamity, the first-born had been made a burnt-offering (2 K. 3:27; 21:6; Jere. 7:31; Ezek. 16:36; Micah 6:7); that this seemed ordained by Nehemiah (10:34-36), that Jehoah had even told Abram to do it, and that the rite was still practiced in Greece (Pansanias 8:38). Paul perhaps shared the belief that the world was about to be destroyed, and may have expected Jesus to return (1 Cor. 11:26); hence some stupendous "sign" was to be looked for. But he could only identify the crucified Jesus with current and ancient cultus; rendering him the sacrifice; the great step forward being the association of him with a new Berith for the benefit of all men; the sons of Noa (Mat. 24:27) and of Nineveh (16:4), and not an absurd restriction to the sons of Abram; and this because it was the common ancestor Adam who had sinned. When Paul wrought out this broad but curious conceit he raised Christianity from a little Galilean sect, and made it the heir of Mithra, of Dion-Isos, Osiri, of Adonis, of Baldur; indeed, of all the pathetic

cults from the Ganges to the Rhine. He found in the little he knew of Jesus a sufficient ideal, and the facts of his life were of small account.

14. After all, however, Paul's structure is based on ditheism. He recognizes Satan in so many words (2 Cor. 11:14). He recognizes him or some other adverse power even more when God is required to offer his son as a propitiation, as Agamemnon offers Iphigenia, when a single word from the author of the universe would have removed sin. This position was seen to be illogical for monotheism; hence this painful humiliation of the Creator is ascribed to love of men, and his wish to prove it to them; a proposition which still postulates the enormous power which sways the world toward sin.

15. Paul's theory, less the part in it taken by Adam, was early embraced. In the 1 John (1:7; 4:9-10, 14) it is fully dwelt on as an act of love for men on the part of God. It appears in the Matthew (26:28), and in the John (1:29-36; 3:16-17), where Jesus is called the "lamb" (Heb. *Sah*) of God; and the Apocalypse amplifies (5:6, 8, 12-13, &c.). The putative Pauline books, Ephesians (2:13), Colossians (1:14), 1 Thessalonians (1:10; 5:10), and 1 Timothy (1:15; 2:6) have it; and so

Hebrews (2:9, 17) and 1 Peter (2:24). The sacrifices of men for others is quite common; the sacrifice of himself for men by a deity or demi-god was not unusual; and these writings readily adopted it; but none of them follow Paul in his extraordinary and astute effort to fix the guilt on Adam. Sacred writers could conceive of individual sins, and even of national ones; and at one time it is said all men were drowned because of the general depravity; but it was left for Paul to attach to the human race a vicarious suffering because of Adam, and to grant them a vicarious blessing because of Jesus.

16. An ordinary sacrifice or offering to Deity, especially of one's most valuable thing, was and is thought to reconcile or appease him; but that only establishes amicable relations of the suppliant with one who can withhold good or inflict evil. When, however, Deity is conceived of as good, and good only, the presence of Evil in the world must seem an influence or power apart from and hostile to him as well as to men. Paul showed how the story of Adam's sin was the quarrel or alienation of mankind from God, caused by or causing the intrusion of the third party of the triad, and that, to assist men to purge the



world of this third party, God sent here his only son to be sacrificed. This implies that God cannot abate or destroy Evil save with the help of man, and that it has an existence independent of him. By the offering of his son God did not abolish sin, but made an advance toward co-operation with men against the common enemy; which co-operation can only be had by a "faith" or belief that Jesus was the divine son, and that he was sent to die and did die in order to remove or remit the racial curse or collective sin caused by Adam; this being a magnanimous act on the part of Deity, called his "love" or "grace."

17. But Paul went further, urging that a thorough reconciliation or at-one-ment with God is had by the cutting off of individual sins, especially called "lusts of the flesh"; a subject which the political trend of the teachings of Jesus required him to subordinate. Paul's doctrines therefore demand, not only the belief in Jesus as the sacrifice for the general curse, but also a sacrifice of the natural propensities, called the carnal nature, as a response to the sacrifice by Deity of his carnal nature or incarnation. By these mutual concessions or sacrifices Evil can be overcome. A "God-man," or meeting of the divine and human in

one form, is the appropriate type of this at-one-ment; and a "good-man" is the best earthly representative of the double condition. As a guide to this kind of life Paul specifies many moral and social obligations. The curious historic dogma and the expiation of it are thus knit with a moral code; so that by belief in a mystery we are supposed to be assisted along a path of good to ourselves and to others, since the mystery points to a life of self-sacrifice; while the story of Adam's disobedience, by throwing the blame of the introduction of sin upon mankind, should cause them to strive the more earnestly not to sin by violating priestly instruction.

18. And this explanation or dogma has the far-reaching tendency of welding together the Jewish and Christian historic chains, since a teaching from the former of a doctrine so wonderful implies other such; and hence Christianity is freighted with much that both experience and science irreconcilably antagonize; nay, with atrocities which the most devout zeal must find repulsive, ordered or sanctioned by an ideal of Deity wholly at variance with the generous lessons we learn from Jesus. Certainly, it must be said that it is the prophetic books which are the greater bond of the two

religions and the two literatures, and that is the whole theory of the Gospels; and yet we might, but for Paul's dogma of Adam's sin, have only had these prophetic books as sacred, and the historic parts as mere annals, without religious significance, since there seems a large balance of reasoning against their having any.

## PART II.

[*"It ought not to be made a condition of Salvation to believe that there was once a Man who by his holiness and merit gave satisfaction for himself and all others; for of this the Reason tells us nought; but it is the duty of men universally to elevate themselves to the Ideal of moral perfection deposited in the Reason, and to obtain moral strength by the contemplation of this Ideal. Such moral faith alone is man bound to exercise, and not historic faith."*

—KANT: *Die Religion*.]



## CHAPTER I

### THE CURIOUS NARRATIVE OF THE CRUCIFIXION

1. The execution of Jesus Christ had not only the earnest approbation of the Jewish authorities, but of the population at Jerusalem. And it was not approval only, for the rancor displayed toward him by the authorities and the populace was extreme. In demanding his death, in preference to that of Bar-Abbas, it is clear that Jesus had exasperated the Jews more than if he had committed murder or robbery, or raised sedition, as Bar-Abbas was accused of one or the other of these crimes (comp. Jere. 26:7-11; 38:4).

2. True, one must allow most liberally, in considering the incidents of his life and death, for the desire on the part of his biographers to conform these incidents to texts of the Hebrew scriptures; and hence each reader must judge for himself whether he is being treated to facts or to this process of conformity or fulfilment.

3. As we read, his trial and execution

were attended by circumstances of rigor and animosity. That he was scourged (Isaiah 53: 5, "stripes" or *Chabur-eh*, perhaps "glorified") was certainly a part incident to the sentence, or preliminary to the act of crucifixion; but he was taunted and mocked and insulted (Ps. 22:7-8; Jere. 48:27), and even "pierced" (Ps. 22:16; Zech. 12:10) with nails and a spear.

4. Pilate, the Roman governor, who examined Jesus privately (Jere. 38:14), could not understand that Jesus was guilty of any offense, or any serious offense, and certainly not one which deserved death; but he allowed the clamor of the Judeans to overcome his adjudgment (Jere. 38:5). The Luke supplies the further information that Herod Antipas, tetrarch of Perea and Galilee, also examined Jesus, without condemning, but mocked and derided him, and The Acts (4:27) sustains this; and Herod's wish to see Jesus perform a wonder is reconcilable with the desire he had at another time to see him (Luke 8:9; 23:8), but is not consistent with the statement made by the Pharisees to Jesus (13:31) that Herod wished to kill him. When before Pilate the Luke and the John both say some colloquy ensued, but the Matthew (27:14) and the Mark (15:5) say he stood mute save as to one ques-



tion (Ps. 38:13; Isaiah 53:7), as the Luke also says he was mute before Herod.

5. No person save Pilate interfered in behalf of Jesus, or even displayed moderation. It has been suggested that Pilate was at enmity with the Jews (Josephus, "Wars" 2:9), and did not wish to oblige them, whatever he may have thought as to Jesus. Another person who may be said to have interfered was a man who was with Jesus at the time of his arrest, and the John Gospel tells us that this was Peter, a Galilean. The incident of Pilate's wife, which seems to have caused him to pronounce Jesus a righteous man, was a dream, and is told only by the Matthew.

6. But the Luke (23:27) says a multitude followed Jesus as he went to execution, and also women who "wailed and lamented him," but the other gospels do not tell this. The John says that John and the mother of Jesus and Mary Magdalen, with two other women, were by the cross at the execution; but this is positively contradicted by the Matthew (27:56) and the Mark (15:40), which say Mary Magdalen with other women of Galilee were "afar off," and the Luke says the women of Galilee "stood afar off." The Luke (23:48) further says "all the multitudes" who came to

the scene "returned, smiting their breasts." In that narrative we are told that it was "the women that followed with him from Galilee" who "stood afar off," with "all his acquaintances," but it is not stated what became of the "daughters of Jerusalem" (Luke 23:28).

7. The three synoptics agree that the centurion was agitated, as well as others, and two of them say he declared Jesus the son of God, but the Luke says he declared Jesus a righteous man. That the disciple John did not write the John Gospel may well be inferred from the fact that this remarkable confession is omitted from it, though John was standing near the cross, and the others do not seem to have been there, but the confession bore no fruit so far as even the care the centurion might have taken of the corpse of Jesus.

8. In any case it seems that Jesus suffered with the consent of the people of Jerusalem; the boisterous consent of the mass of them; and that nought he had done or said had gained him a single friend or sympathizer there who had the courage to speak in his behalf. In the several incidents of his arrest and trial and execution, not a single Judean came forward to help him. And this though a few days before he had raised a man from

death to life within two miles of the town, according to the John; which asserts that this prodigy caused many Jews to believe on him (11:45; 12:9, 11), and even the priests and Pharisees to acknowledge his miraculous power (11:47). On the contrary the Matthew and Mark and Luke tell of the mocking and reviling of the spectators while he was suffering, and the Luke adds that the soldiers joined in this. That lots were cast for his garments (Ps. 22: 18) all the gospels agree. Even the thieves crucified with him, in due accord with the Jeremiah (48:27), taunted him, for the averment that one of them repented or remonstrated with the other, made by the Luke, cannot be taken against the silence of the John and the assertion of the Matthew (27:44) and the Mark (15:32) that both reviled him; but in the Genesis (40:13-14) Joseph asks the Ma-Shek-ah to remember him when he goes unto Pharaoh.

9. Jesus was buried very privately, and by one man, though the John musters another man for the occasion; but both were perhaps rich (Isaiah 53:9) for that was the requirement. And this statement of his burial is in strange contrast with that of Stephen, shortly after, for he, though murdered by a maddened

populace, was "buried by devout men," who, there in Jerusalem, "made great lament over him" (The Acts 8:2); and this though Stephen had no fame as "prophet," had not raised the dead, nor walked on water, or been acknowledged by a voice from the sky as the son of God, or had his death been signalized by earthquakes, unnatural darkness, risings of the saints, &c.; so that Jesus must have been considered in a very odious aspect as compared with Stephen, though certainly the heavens opened at the death of the latter. The fear of seeming to be in open sympathy with Jesus probably kept his timid disciples away from the cross and from attention to his dead body, and yet a few days later the Luke (24:53) says they were continually in the temple praising God. Surely such prodigies as occurred at the death of Jesus, when Earth quaked and rocks were rent (1 K. 19:11), when the dead came out of their graves (Dan. 12:2), and the "veil" or Ma-Sach of the temple was torn (Isaiah 22:8), culminating in the admission of the centurion that this was the Son of God, would seem sufficient to bring out the entire population of the awe-stricken town to the burial, and that his tomb would instantly have been thronged by devotees. Even fear could

not have prevented this, for it seems the chief priests and Pharisees "feared the multitude" (Mat. 21:46). But during the succeeding night and the following day, and the second night, no one, not even his mother, nor the women who saw him buried, seems to have gone to his grave, even though the Mosaic law (Deut. 21:22-23) required that anyone "hanged on a tree" should be buried the same day. The prodigies were the most wondrous in the history of the world, if we take them as related in the Matthew, but they seem to have left no impression on the spectators that resulted in any action on their part, and the Luke says they went back beating their breasts, while the Matthew (27:63) says the next day the Jewish authorities called Jesus a "deceiver" and had a guard set to watch the body from being stolen. But what could be expected of the multitude who passed through this frightful experience when his disciples, who had seen him do the most wondrous things, and who had repeatedly avowed their belief in his divinity or divine mission, at his arrest, "all forsook him and fled?" (Mat. 26:56; Mark 14:50); nor did they even attend his burial; and hence one is driven to conclude that they did not know of his miracles and prodigies, and

did not believe on him, or else that they were differently constituted from any sort of humanity that now exists.

10. It is quite natural for the intelligent to doubt the account of the nativity of Jesus as told in the Matthew and the Luke, and nowhere else alluded to in the New Testament. Marvelous accounts of the birth of Buddha, Zeus, Apollo, Shemuel, Mosheh, and others, prepare one for that of Jesus. Is it not likewise probable that the pathetic incidents of the Crucifixion, nowhere referred to in the New Testament outside the Gospels, should proceed from the pious design to conform these to the appropriate passages at hand in the Hebrew Scriptures? Pathetic stories were told of the death of Osiri, Adonis, Heracles, Prometheus, Abeshalom, and others. Morbid devotion exists upon pathos.

## CHAPTER II

### WHAT WAS THE OFFENSE OF JESUS?

I. The incidents of the Crucifixion, so heartless, so inhuman, so opposite to social experiences save in the most fanatical periods, can scarcely be reconciled with other events of contemporary annals, unless, indeed, Jesus pursued a career of which we have not all the particulars. Thus, when, shortly after, Peter cured a lame man in the streets of Jerusalem, the incident is said to have so endeared him to the populace that it was a guarantee of protection to him from the authorities, and to his companion John also (The Acts 4:21). This result cannot be assigned to an increase of the number of Christians, or Galileans as they were called, as we see that Stephen was stoned a little later; but it attests the appreciation of the populace of such a benefactor. And at Lystra, in Lycaonia, when Paul cured a cripple there, a few years later, the populace at once hailed both him and his companion as "gods," and



even against the protests of the two could barely be restrained from offering to them sacrifices as Jupiter and Hermes (The Acts 14:18-43). The cure by Peter engrosses the space of twenty-six verses of one chapter and almost as many of another to tell of it and of its popular effects. The Luke, which some suppose was written by the same author, and which alone records the raising from death by Jesus of the boy at Nain, appropriates only seven verses to that stretch of superhuman power (7:11-17), and scarcely more to the resurrection of the daughter of Jairus (8:41).

2. More strange than the wonder-working itself is the fact that the miracles of Jesus seem to have left no permanent impression upon anybody who saw them. The considerate are bound to ask, why did the cure of a single cripple suffice to protect and popularize Peter and apotheosize Paul when the giving of life to three corpses, the walking on water, the voices of recognition from the sky, &c., &c., did not suffice to save Jesus from the most ignominious death? or to lead a single follower to stand by him in his last hour? Why were not the wondrous incidents and works of Jesus remembered by some one or more of the multitude who attended the Passover, and pleaded

at his trial? These miracles and prodigies all occurred within a year or two before, and of some of them it is said the fame of it had gone forth into all the land (Mat. 9:25; Luke 7:17), throughout all Syria (Mat. 4:24), &c. In the Luke (2:17) we are told that the wonders even of his birth were known abroad, and it also tells us (2:47) a curious and isolated story of Jesus astonishing the Sanhedrin by his precocious wisdom. Indeed, the restoration of life to Lazarus, after his carcase had putrefied, which no one save the author of the John has mustered courage to relate, had occurred at Beth-Any, about two miles away, only a little while before, and we are told that this most remarkable exercise of the "signs" of his thaum-urgic power was known to "much people," and had led many to believe on him (John 12:9-11); yet even here no one came forward when Jesus was arrested to plead this extraordinary story in behalf of Jesus; no, not even the ungrateful Lazarus himself. It must seem, to those few who think, that the people who were present at the resuscitation of the corpse of Lazarus, and which people shortly before, at the time of Jesus's entry into Jerusalem, had borne witness to the miracle (John 12:17), would have been clamorous to save

Jesus from death; but they did not appear. Neither came Jairus to testify or interpose, though a "ruler of the synagogue" (perhaps at Capernaum), who surely was at the Passover, and who could have proven by others as well as himself the signal triumph over nature which Jesus had wrought in the case of his daughter. Likewise recreant were the many blind and lame and cured demoniacs, and the thousands who fed on the invisible bread and fish (2 K. 4:42-44), and from whom he withdrew when he saw they were about "to make him king" (John 6:15), for many of these must have been at the Passover at Jerusalem, which the Greek writer of the John wrongly supposes could be observed on Lake Galilee (6:1-4), but which always brought multitudes to Jerusalem.

3. That there was some degree of moderation and humanity among the Jewish authorities appears quite forcibly shortly after the Crucifixion. We learn that the disciples were seized upon for "filling" Jerusalem with the assertion that Jesus had risen from the dead after he had been condemned and executed, and also for saying that he was the Christ. Jesus himself is not supposed to have advanced his claims further than this, nor well could

(Mat. 26; 63-66), and in his case such claim rendered him "worthy of death." But, in behalf of the arrested disciples, arose one of the wisest of the Jews, Gamaliel, and spoke gems of counsel, which "on the outstretched forefinger of all time should sparkle forever"; and he prevailed, for the disciples were merely beaten and then discharged (The Acts 5:33-42). If his wise and noble words could be advanced to shield the zealous disciples for proclaiming that one who had been condemned and executed by the authorities was the Christ, and that he was yet alive, surely the offences for which Jesus suffered, without a friendly voice, must have been more exasperating than the Gospels disclose. It is true that Stephen was stoned a while after, but he was denouncing the authorities and their ancestors as "betrayers and murderers," and in much the spirit of the violent speech of Jesus in the 23rd chapter of the Matthew. Howbeit, this same Gamaliel was perhaps present at the trial of Jesus, but raised no voice in his defense. "All the chief-priests and elders took counsel against Jesus to put him to death" (Mat. 27:1).

4. It might be urged that the trial and execution of Jesus were somewhat hurried, and took place during the exercises of an observ-

ance which in that time drew "an innumerable multitude" (Josephus, *Antiq.* 17:9) to Jerusalem; and these facts might account for the absence of popular demonstrations, or even private intercessions, in his behalf. But the statements do not sustain this position. "A great multitude" (Mat. 26:47; Mark 14:43), or at least "a multitude" (Luke 22:47), witnessed his arrest; and "the chief-priests and the elders and all the council" (Mat. 26:59) sat together at his trial. "A multitude" were present when he was examined by Pilate (Mat. 27:20, 24; Mark 15:8; Luke 23:13); and "a great multitude of the people" (Luke 23:27) and "all his acquaintance" (Luke 23:49) were at the place of execution. The proceedings were, as Paul assures us, "not done in a corner" (The Acts 26:26), though unnatural darkness, great earth-quakes, bursting rocks, and dead saints "appearing to many," failed to impress this worthy at the time. But "all the people" were willing for the blood of Jesus to be on their heads; "all" said to Pilate "Let him be crucified" (Mat. 27:25, 22). And the rage of the populace, and their conduct, is not easily understood if they knew aught of the miracles he did, for the most simple must then have considered that one who could heal dis-

eases and raise the dead could not be pained by stripes and wounds, and that if he could restore life to others he could restore life to himself if he was put to death.

5. But the salient fact is to be borne in mind that neither the signs and prodigies wrought by or in behalf of Jesus, nor the extraordinary incidents of his birth and at his baptism, nor the recognition of him as Meshia<sup>ch</sup> by the mighty John, availed Jesus aught, nor were even mentioned, in his defense. Yet the restoration of vitality to a corpse was not a common occurrence even in that land of the marvelous; nor the healing of the blind (John 10:32); nor did a star usually preside over the cradle of a child, and no voice from Heaven was ever before known to claim a man as the son of God (Mark 1:11; Mat. 3:17; Luke 3:22). It is safe to say that, in this day, in no country of Earth could any man be subjected to a cruel and shameful death who had raised a dead body to life, no matter what doctrines that man might teach or what personal pretensions he might advance that were not subversive of law and order. Nay, from the cure of cripples by Peter at Jerusalem and by Paul at Lystra, in that very time, it must seem that the people of that age were not insensible to the merits

of wonder-workers. Yet we are left with the problem that, conceding all the wondrous statements of the life of Jesus, known as they were (John 11:48; 12:17-19), what enormity could he have been supposed to have committed which drew on him such popular and official wrath? Elsewise, given this wrath and popular fury, what must have been thought by that people of these claims of his divinity and miraculous power occurring there in their midst? And yet the John (11:47-57) would have us believe that the raising of Lazarus was the action for which the civic and religious authorities sought to kill Jesus, and even Lazarus (12:10).



## CHAPTER III

### THE SILENCE OF PAUL AS TO THE LIFE OF JESUS

1. That the wonderful things done by Jesus and told of him were not urged by anyone to save him from swift condemnation and the most cruel death is inexplicable. Equally so is the silence of the writers of the New Testament epistles as to these statements of his "signs."

2. There is no doubt in the opinion of any critic that Paul wrote certain of the epistles ascribed to him. That of Romans, the two Corinthians, and Galatians are the four which are thus free from all suspicion. The Philipians and the two Thessalonians are generally admitted by scholars to be his. These are certainly the earliest of the New Testament canon; almost certainly they antedate the four gospels. In not one of these epistles, or any of the fourteen ascribed to Paul, do we hear a single word concerning the annunciation, or of Mary, or of the voice and the dove at the baptism, or of Lazarus and the boy of Nain and the daughter of Jairus.

3. In the case of Paul this profound silence is the more perplexing for that he was reared and educated at Jerusalem (The Acts 22:3; 26:4-5). He consented to the stoning of Stephen (8:1). It is more than probable that he was at the Passover, about the year 30, when Jesus was executed. More than this, Paul had probably seen Jesus (1 Cor. 9:1; 2 Cor. 5:16). From his lips Paul had doubtless heard the beautiful saying which is nowhere cited save in The Acts (20:35) that "It is more blessed to give than to receive." Paul might possibly omit the wondrous incidents of the career of Jesus when speaking at Jerusalem or to the Jews, but how could he omit these in his writings to the Gentiles? The populace at Lystra was anxious to worship Paul for merely curing a cripple; those at Melita said he was a god because he was not killed by a serpent (The Acts 28:6); those at Ephesus found full efficacy in apparel worn by him (19:12); yet Paul never once relates, in letter or sermon, the wonders Jesus wrought or that were wrought for him, which, it must seem from Paul's own experience, would most easily have brought these peoples to a realization of the divine nature of his master.

4. On the contrary, it was not these events

and incidents that Paul relied on, asserted, or maintained. He never once cites any sign or wonder wrought by or for Jesus. Paul speaks of or alludes to, more than once, his own thaumaturgy (2 Cor. 12:12), but positively refuses to discuss any save those "signs" wrought through himself by the help of Jesus (Rom. 15:18-19). If any controversy or report was current in his day, as to the miracles worked by Jesus, Paul had no contention as to them, nor ever mentions them. It was for touching the resurrection of the dead, both the just and the unjust, that he was called in question by the Jews (The Acts, 23:6; 24:15-21); or for declaring that Jesus was arisen (25:19); or for urging the Jews to repentance and good works (26:23); or for teaching that "the Hope of Israel" was extended to the Gentiles (28:20, 28). "If Christ be not risen," he declared, "our preaching is vain" (1 Cor. 15:14); and within eleven verses he formulates his whole creed of salvation and all the gospel he taught (1 Cor. 15:1-11); and in this there is the central assertion of the physical revivification of Jesus as the seal of his divinity (Rom. 1:4), as well as evidence of the bliss or woe in the physical nature that would attach to mankind after death.

Paul's epistles were doubtless written between A. D. 50 and 60; about which latter year he was sent to Rome; and scarcely any scholar pretends that the four gospels as we now have them were composed so early as that. Paul's creed was therefore the first or original written creed of Christianity.

5. Indeed, it might seem that Paul had heard of the signs and wonders which had begun to form as an aureole around Jesus, and in this light we may understand his clear declaration that he "will not dare to speak of any things save those which Christ wrought through him," and that he has his glorifying in Christ Jesus "in things pertaining to God" (Rom. 15:17-18); not those pertaining to men, such as raising dead folk, curing demoniacs, healing cripples, and the like. This seems a protest, when coupled with his silence as to the miracles, &c., against the stories of prodigies which were being related about Jesus, and might seem a repudiation of them.

6. But the authorships of all the books of the New Testament are disputed or not substantiated save the seven as aforesaid which are conceded to Paul. From the main point of view it is better that these other books should not have been written by those who knew

Jesus and were associated with him, and who were familiar with the incidents of his life, than that they should have been written by those who knew him, and knew the incidents, yet remained silent as to them. Thus, if we say that James and Jude, John and Peter, wrote the epistles attributed to them, their silence is even more perplexing than that of Paul. The four were the close friends of Jesus; James and Jude being his brothers. Peter had seen Jesus walk on the sea (Mat. 14:28-29); he and John, with James the son of Zebedee, were witnesses of the revivification of the daughter of Jairus (Mark 5:37-40; Luke 8:51\*); and the same three witnessed the transfiguration, saw Moses and Elijah conversing with Jesus, and heard the voice out of the cloud which said "This is my beloved Son" (Mat. 17:1-13; Mark 9:2-13; Luke 9:28-36). More than this, James and Jude, to whom certain epistles are attributed, as brothers of Jesus, though never perhaps his followers (John 7:5), must have been familiar with the events of his birth and works, and the marvels which attended his death. Yet in neither the

---

\* "Put them all out" is an interpolation of Luke 8: 54, omitted in the Revised Edition. Luke's interpolator seems to have followed 2 Kgs. 4:33.

epistle of James, nor that of Jude, or 1 Peter, or the three of John, or in the Apocalypse by John, is there any allusion to the nativity or the miracles, or any event in the career of Jesus. In 2 Peter we have only one of these (1:16-18), extracted doubtless from writings which had become "Scriptures" (3:16), perhaps a century after "the fathers fell asleep" (2:4), and when Christ's second coming and "the last days" were so discounted as to require new arguments (2:8-9); for Origen in the third century is the first who refers to 2 Peter, pronouncing it "doubtful."

7. In "The Acts" Peter is said to have declared that Jesus wrought many works and mighty wonders and signs (2:22); or, as put in another place (10:38), went about doing good and healing demoniacs; and by using the word "powers" Paul may also more than once seem to refer to these; but there is no specific mention of any miracle performed by Jesus in the New Testament apart from the four gospels.

8. It may be urged that the epistles are admonitory and exhortatory; pastoral; stimulating faith in facts already known to all Christians, if not to all the world. This view is not, however, supported by the recapitula-

tion of ancient history set forth in the 11th chapter of Hebrews; or by the speeches of Stephen and Peter and Paul in The Acts; by Paul's several reports of his own history; all of which set forth more or less the exploits of ancient or new heroes and saints; statements which must have been familiar to the Jews to whom they were told. The single earthly achievement of Jesus, claimed for him in these speeches, save those ascribed to Peter, or in any of the epistles, is that he had arisen from the tomb; a doctrine which seems to have originated in Ps. 16:10, where "thy 'Hasid'" was not to see Sha'h-ath. This averment is made frequently; inasmuch that it is the more remarkable that the assertion is lacking that he had raised up others from the dead; particularly as, though it may have been known to the Jews, his "power" in this respect could not have been known to the Gentiles unless preached by the apostles. Indeed, to din into the ears of the Jews that Jesus had arisen, after they had condemned and executed him, never failed to exasperate them; whereas, had they been merely reminded of the humane deeds and lofty logia of Jesus, the effect on them might have been more persuasive. Certainly this latter would be the method of a



prudent evangelist who at this day sought converts among the Jews.

9. Besides, that was an age when achievements in the unnatural or supernatural were readily accredited to holy and even to prominent men, and were easily believed by the multitude. Tacitus, Josephus, Plutarch, Suetonius, and other cultivated persons, who lived about that time, had faith in or at least recorded prodigies and magical works. And a theology which depended so much as that of Christianity on the merits of one personage must necessarily have its full share of these. But it is curious to note that in its very earliest stage of propagation the averment of them in the case of Jesus is absent from writings which came from or are accredited to those who were closest to him, and found only in later accounts by gospel authors whose names are wholly supposititious. As for Paul it might appear from his own ardent avowal that had he ever heard of these prodigies done for Jesus and by him he (Paul) would not have hesitated to use them for the greater glory of God (Rom. 3: 7-8); and his silence about them comes with the force of absolute denial.

## CHAPTER IV

### THE SILENCE OF JESUS AS TO HIS BIRTH

1. To these facts must be added the silence of Jesus himself touching the wonders of his birth and baptism; to say naught of the silence of his mother, and that of the people of Nazareth and Beth-Le<sup>e</sup>hem. Jesus never once refers to any of the glorious incidents recorded in the first two chapters of the Matthew and the Luke. It does not appear that he ever visited Beth-Le<sup>e</sup>hem. Even the humble mother who bore him, who had been distinguished by Almighty God, Creator of the Universes, above all the mortals of this world, is spoken to or treated by her divine son with austerity, if not rudeness (Mat. 12:46-50; Mark 3:31-35; Luke 8:19-21; John 2:4; 19:25-27), on every occasion of their recorded meetings.

2. And why should Jesus be dumb as to the annunciation and nativity? Was it possible for him not to have known of them? He even fails to assert them when at Jerusalem his influence or usefulness was sought to be

destroyed by their terming him a Samaritan (John 8:48). His mother had "pondered them in her heart" (Luke 2:19), and surely she could not have withheld from him the knowledge of the visit of angels to her, or the obsequies and gifts of the wise men to his cradle. If, indeed, it were at all probable that she failed to supply him with this information, some surviving shepherd at Beth-Le<sup>c</sup>hem, had Jesus gone there, must have been fully as communicative of what wonders had been seen and heard at his birth as the shepherds were to others at the time (Luke 2:17-18). It cannot be that the authors of the Matthew and Luke could know of these amazing occurrences, and Jesus not know, and certainly their accounts are too widely variant for him to have told more than one of them. But no one ever mentions the subject to him, and he never mentions a syllable of it to his audiences or to his followers; no, not even to the beloved disciple, if we are to ascribe the John Gospel to him, for the dead silence of that treatise, like that of the Mark, shows that neither of the writers thereof could have heard, and then omitted, the most signal evidences of their master's divinity. This would be the more notable as to John, if he wrote the John

Gospel, since the mother of Jesus, after his death, dwelt with John (John 19:27), and was more likely to "ponder them in her heart" and relate them after the marvelous terrors of the Crucifixion and Resurrection of her son had confirmed or illustrated them. At the return from the Ascension, when she and her other sons were present (The Acts 1:14), and when the mystery was fulfilled and crowned, an occasion was offered highly suitable for her to have told the origin of that one in whose name the assemblage had met; yet she preserved her peace; so that it may be she did not even tell her son Jesus or the disciple he loved; in which case it cannot be that the authors of the Matthew and the Luke got their variant narratives from her.

3. Why Jesus failed to avail himself of the marvels of his birth, if he knew them, may be due to his meekness or modesty; though this view is not compatible with assertions he made of himself. But as the story of his birth has been of such immense value to the Church for eighteen centuries, as it has been so efficacious in its appeal to human admiration and sympathy ever since it was promulgated, it would seem that he could have used it to great advantage in his own preaching. It cannot be

said that if the story had come from his own lips his hearers would not have believed him, since it is implicitly believed by countless millions when it comes from two authors whose very names are not subscribed to it, and who must have gotten it at second hand; who recorded it many years after it happened, and which two authors are at positive discord as to most of its details. It cannot be that he was not bold enough to make it known, for, though represented as now and then fleeing or hiding from the Jews (Mat. 12:15-16; John 5:13-16; 8:59; 10:39; 11:8, 54; 12:36), yet in the John we are told how he avowed to them "Before Abram was, I Am," "I and my Father are one," "The Father is in me and I in Him"; while, at his trial, though the Luke (22:67-70) makes him evasive, the other two synoptics say he declared he was the expected Christ (Mat. 26:63-64; Mark 14:61-62). He claimed that the prophets and Scriptures would be fulfilled in his death (Mat. 24:54-56), but he never pointed to the annunciation and the incidents of his birth as connected with such fulfillment, though a child born of a virgin, spoken of in the Isaiah, is one central fact which connects Jesus with such prophecy. That Jesus did not know aught of the theo-

phany is a postulate which to most Christians presents more difficulties than to say that he knew it and failed to allude to it; yet his silence as to it, his harshness to his mother, the unbelief of his brothers (John 7:5), &c., strongly indicate his ignorance of it, or theirs.

4. Greater, perhaps, are the difficulties which press on us if it be supposed that his mother had forgotten or become indifferent to those wonders. The great things done to her (Luke 1:49) had been specified by the angel Gabriel, even to the name of the son that was to be born, and the throne of David which that son was to occupy (Luke 1:31-32, 35). "The Magnificat" which she sung and the sayings she kept in her heart (2:51) fully imply that she was aware of the glorious future which awaited her son. From the part, however, which she took in the life of Jesus it must seem that Mary could not have at all realized what her illustrious function had been. It is and must ever be a lasting regret that the inspired authors made such scant notice of the "Mother of God," since her cult is at this day more fervid perhaps than that of her son. Apart from the narratives in the Matthew and the Luke of the annunciation, &c., she comes only once in view in each of the synoptics, once in

the Acts, twice in the John. She and her other sons went with Jesus from Cana to Capernaum, but that she was not accustomed to attend his ministry is certain from the solitary and peculiar account of the one instance that is recorded (Mat. 12:46-50; Mark 3:31-35; Luke 8:19-21). Then we have the extraordinary evidence that "even his brothers did not believe on him" (John 7:5); a fact which would seem to prove beyond dispute that their mother had never revealed to them that family history which leads many millions at this day to believe Jesus to be God. It was after the crucifixion that she and his brothers appear among the converts (The Acts, 1:14).

5. And if the people of Nazareth had ever heard of the Incarnation they certainly had forgotten that most wondrous event in human annals. When Jesus ventured to preach there he offended them (Mat. 13:54-58; Mark 6:1-6); and from the Luke we learn that their wrath was aroused for that he claimed the Christhood, and that they took him out to kill him for this pretension (4:16-31). It is the Luke which locates the annunciation at Nazareth; and the visit of Gabriel must have been very secret, and kept very confidentially, else the people there could not have been so ex-



asperated, perhaps so astonished, at Jesus's claim. His mother, we infer, did not dwell at Nazareth at the time of this visit there, but all his sisters did, and the inhabitants of the village knew all the family, yet seem wholly ignorant of the theophany or any peculiarity of the divine group. In this connection must be noted the strange testimony of the Mark (6:5) that Jesus "could do no mighty work there," and no reason for this inability is given by that authority; but the Matthew positively traverses this statement by saying "he did not many mighty works there," implying that he did some of these, the partial failure being "because of their unbelief" (12:58); a reason at general discord with the purpose of "signs," as it was these that Jesus relied on (John 4:48) to convince even John the Baptist (Luke 7:22), and the express motive given for the raising of Lazarus, which was to make the disciples and the multitude believe he (Jesus) was sent from God (John 11:14-15, 42). But in the Mark (6:6) we find that at Nazareth Jesus "marvelled at their unbelief"; a fact referable to his knowledge that they knew of the theophany, if this can be supposed in the teeth of the fact that the author of the Mark himself does not appear ever to have heard of it.

6. As for Beth-Le<sup>c</sup>hem, and its inhabitants and shepherds, though the village was only six or seven miles from Jerusalem, no one there ever came forward to follow Jesus, or to bear witness in his behalf as to the superhuman wonders which occurred at his birth there. The slaughter of so many "innocents" by order of Herod (Mat. 2:16) might have recalled Jesus, though painfully, to their memory, at least as giving to their village the celebrity of Jerusalem, which in the days of human sacrifices had been filled with the "blood of innocents" (Jere. 19:4). So, they knew of the visit of men of the East, no doubt, of which their scriptures had a parallel somewhat in the visit of the "ambassadors of the princes of Babylon" to see the "wonder" done in Hezekiah's time (2 Chron. 32:31; 2 K. 20:12), and which cost him his sons (20:18).\*

---

\*The Sephar-im (trans. "letters") sent to <sup>c</sup>Hezekiah (2 K. 20:12), which showed these "letters" his treasures, were easily understood as Sophos or "wise" men by the Greek writer of the Matthew.

## CHAPTER V

### THE FAILURE OF JESUS TO IMPRESS HIMSELF

1. And what success had Jesus during his lifetime? His preaching is believed to have extended over a period of about three years. He had taught the most humane precepts; though it must be conceded he was at times fiercely denunciatory; he had led a chaste life; he had healed the sick, the mad, the blind, the lame; he had raised from death to life three persons; he had controlled the laws of nature by walking on the sea and by stilling the storm; he had even been spoken to once from the clouds and once "out of Heaven."

2. It must seem that the giving life to one person, who had been dead so long that putrefaction had set in (John 11:39), if that were all he did, would suffice to carry conviction of his superhuman character or at least his superior merits. Such certainly would be the effect of the reversal or control of the laws of nature by anyone in any part of the world in any age. And this particular wonder was

not wrought "in a corner" (John 11:41; 12:9-11, 17-18), though neither the three other gospels, or Peter, James, Jude, Paul, or any other canonical writer whatever, has noticed it or alluded to it.

3. Alike notorious as this extraordinary miracle of Lazarus is the prodigy recorded in the John (12:28-31) which happened within Jerusalem or near that town. "The multitude stood by and heard it," says the Revised Version; and they could not have misunderstood the voice or words, for Jesus told them that it came "for their sakes." It is both strange and unfortunate that this most astonishing occurrence is wholly omitted by all the other writers of the New Testament. Even more strange, however, is that, at the conclusion of this wondrous scene, Jesus found it necessary to hide from the multitude that heard the "voice out of Heaven," and for the reason that they still "believed not on him" (John 12:36-37), even though the voice out of Heaven had spoken to him "for their sakes"; and the monstrous reason given for their unbelief is that God had blinded their eyes and hearts in order that they should not believe.

4. But with all these remarkable evidences of his superhuman power, and of the recogni-

tion of him by the Deity; all occurring in a petty country of ten thousand square miles; the success of the personal ministry of Jesus comes to us in precise figures which amaze by their limitation. All his converts or followers only numbered one hundred and twenty (The Acts 1:15); all could assemble in one house (2:2); all were from Galilee (1:11; 2:7); and of this little congregation the most eminent of its leaders were two "unlearned and ignorant men" (4:13). This census was just after the Ascension, and at that observance of Pentecost which doubtless brought them to Jerusalem. The assertion of Paul (1 Cor. 15:6) that, arising from death, Jesus "appeared to above five hundred brethren," is not elsewhere recorded; and not even repeated by himself when he had occasion to do so (The Acts 13:31); while it conflicts with the "all" of The Acts (2:2), and could not have been known at the time of its occurrence to Paul, else he would not just subsequently have "breathed threatenings and slaughter" against a brotherhood so divinely favored; and besides, on questions of fact which he conceived as necessary to "the glory of God," Paul frankly admits (Rom. 3:7) that he is not to be relied on.

5. A number of passages in the four

Gospels declare that many believed on Jesus. These are more generally found in the John, though it seems (12:37) also to contradict them all; while it is in this Gospel that most frequent mention is made of the hiding of Jesus, or his escaping from the Jews, whose determination to kill him is often averred in the narrative.

6. It may well be reckoned that Jesus reached his highest point of popularity or success at the time of his "public entry" into Jerusalem. This event is told in all the four Gospels (Mat. 21:1-16; Mark 11:1-11; Luke 19:29-44; John 12:12-19). The "multitude" which the three synoptics say sung Hosannahs to Jesus are all claimed by the Luke to have been "disciples." The John says the populace went out of the town to meet Jesus because he had raised Lazarus from death; but the Matthew contradicts this statement, and impliedly the whole Lazarus story, or at least its prior occurrence at Beth-Any, two miles away, by the notable remark that "all the city" asked as to Jesus "Who is this?" and this wide difference may arise from the idea of the John that Jesus dwelt or ministered about Jerusalem, while the synoptics keep him nearly all the time in Galilee. In any case this effort of Jesus

or his biographers to identify him with the Zechariah (9:9) figure led by its gleam of success to that riot in the temple (Mat. 21:12; Mark 11:15-18; Luke 19: 45-47; also John 2:14-16) which rightly aroused the civic authorities, for Jesus was then a law-breaker.

7. In the John (6:66) we find that at one time, owing to the lofty claims of Jesus, "many of his disciples went back, and walked no more with him." This statement conflicts with the account that the day before Jesus had wrought two great miracles, that of walking on water, and that of feeding five thousand people with five loaves and two fish (2 K. 4:42-44); the former of which is related in the Matthew and Mark and John, and the latter by all the four. And the "falling away" also conflicts with the story the John alone tells (6:15) that because of the feeding of the five thousand in such manner the people were about to "take him by force and make him a king"; and why should any fall away under such circumstances?

8. Curious, too, is the failure of Jesus to acquire the following of John the Baptist. If the two were cousins; if the missions of the two was a divine sequence; if John baptised Jesus; if the prodigies of that ceremony were seen and heard by John; if he had pointed out



to those about him that Jesus was "the Lamb of God who taketh away the sins of the world" (John 1:32-34), or even the modified statement made at Ænon (John 3:25-30), it must seem that, not only the disciples of John, but that subordinate himself would have joined Jesus. On the contrary, years later, we find his sect disputing with Jesus (Mat. 9:14; Mark 2:18; Luke 5:33); that they had different practices or rites, and that years and years later they still formed a separate sect (The Acts 18:25; 19:3). And this latter statement is confirmed by the message to Jesus from John, then in prison at the close of his career, asking of Jesus whether he was the one who was to come to redeem Judea (Mat. 11:2-3; Luke 7:18-24); to which Jesus did not reply by reminding John of the marvels of the baptism or of his own personal obedience to him (Jesus) as "the Lamb of God," &c. Hence the connection between the two seems to limit itself to the baptism of Jesus by John. And the effort of the John Gospel in this matter seems to be to get the sect of John, many years later, to join that of Jesus. This view derives support from the fact that neither Paul's nor any of the other epistles allude to John, though in The Acts

(13:24-25; 19:4) Paul is recorded as speaking of him.

9. And we have seen that "even his brothers did not believe on him" till perhaps after the Crucifixion and Resurrection and Ascension. They are never named among the disciples or followers. Their adherence was doubtless gained by the resentment they felt at the execution of their brother; not by his miracles or by his teachings, or by the wonders wrought at his birth and in his behalf.

10. The seventy or seventy-two (for the manuscripts differ) which the Luke (10:1-20) says were appointed and sent forth, and to whom the devils (v. 17) or spirits (v. 20) were made subject, are not mentioned in the other Gospels or in the epistles. The story is evidently imitative of the curious and incoherent narrative of the Numbers (11:4-35), where the Israelites longed for flesh to eat, Mosheh was in despair, and Jehoah came down in a cloud, took of the Ruach that was upon himself (v. 25), or upon Mosheh (v. 17), giving it to the seventy elders, who then prophesied; but with the flesh Jehoah at the same time gave the people he sent a great plague because they ate it, and the place was called "Graves of the Ta-Av-ah" or "desire" (comp.

Jere. 2:24; and 'Hav-ah's, Gen. 3:6); the Egyptian being Af or "flesh"; hence Jesus, acting the part of Jehoah, bids his seventy when they travel to eat what is set before them (Luke 10:7-8), and threatens destruction to those who refuse to entertain them. Seventy-two was the number of the conspirators against Osiris when his brother Set put him to death, and the later Egyptians identified Set with Ba-Aal the Iseralite god; hence the original story in the book Numbers seems to antagonise the worship of Osiris. Howbeit, it was not the seventy or seventy-two who met after Jesus disappeared, but the twelve, less Judas (The Acts 1:12-14).

II. If we allow that the terror inspired by the severe proceedings against Jesus caused dismay among his craven disciples, and their desertion the night of his capture, we find (Luke 24:52-53) the doubtful statement that they mustered sufficient courage to return to the temple after he parted from them, and were there continually "praising God"; and Peter, fifty days after the Ascension, spoke very openly and boldly (The Acts 2:6, 14) in Jerusalem, and soon "filled" the town with his teaching (5:28). Nor can it well be that the main body of the converts of Jesus had gone

back into Galilee, as naught of that appears, and the number seems explicitly stated to embrace the entire sect as present at the Pentecost meeting when the Spirit came upon all of them. Moreover, the astonishing prodigies which occurred at the Crucifixion and Resurrection, such as two mighty earthquakes, the appearance "to many" of saints from the grave, the unnatural darkness of three hours, the reappearance of their Master for a period of some days, &c., must not only have tended to keep his followers in line, but also to bring in recruits; else these wondrous phenomena were a waste of energy, and of no practical purpose at the time, though arguments more potent for the conversion of sinners are rarely presented. It seems true, however, that his own selected twelve, all but one of whom are now our leading saints, "forsook him and fled" when Jesus was caught, though they more than any other men who ever lived had less reason to doubt him, as they had witnessed the divine manifestations in his behalf, had been present at his many reversals of physical processes, and listened to the lofty sentiments he uttered (The Acts 10:39); and yet even the vehement Peter, the beloved John, the ambitious James, were no whit truer than the cripples he had cured

or the hungry he had fed or the dead he had raised to life; and yet it would be unfair to a whole people to place their moral standard as low as that of Peter who denied him, or that of I-Skar-iot who was Sechar or "hired" (Zech. 11:13), and then cast the thirty pieces to the potter (v. 14).

12. It has been herein observed how easily Peter made converts by curing a cripple, and how Paul and Barnabas were believed at Lystra to be deities because the former did the like. It may also be noted how Simon the Magician, though he merely practiced sorceries at Samaria, was given heed to by all, "from the least to the greatest" (The Acts 8:9-11). Great success also crowned there the preaching of Phillip, and the miracles he there performed, as related in the same chapter; for Simon himself believed and received baptism. But the claims for Jesus as to his labors in that country are conflicting (Luke 9:52-56; John 4:39-42), and he forbade his disciples to go there (Mat. 10:5); nor does it seem that any Samaritans were among his followers. In the after centuries, and even at the present day, flattering stories have been told of eloquent "revivalists" who prevailed on many without the help of miracles; and the most

famous result attained in this way was that of Peter the Hermit and Walter the Pennyless, who persuaded the fanatical millions of Europe, and even kings and nobles, to waste their lives and treasures in a foolish errand; and, if the tale of Jonah is fact instead of allegory, we may see that even the Shemite mind is open to persuasion without the miracles of Jesus or the sword of Mo-<sup>c</sup>ammed.

13. Wherefore the surprise with which the thoughtful reader meets the statement that the whole number of Christians at the close of the ministry of Jesus, after all his mighty "signs" and "wonders," was only one hundred and twenty! And this number is in accord with his friendless death and unanimous condemnation; yielding to us as it does necessarily an utter reversal of all our ideas of the man, or of all our ideals of humanity. If the number was multiplied by ten, by an hundred; yea, by ten thousand; one must still be left in amazement at the signal failure of a divine personality to impress itself on a co-temporary people; and this too in an age when credulity was co-extensive with ignorance, and among a people willing for and expectant of divine interposition.

## CHAPTER VI

### SILENCE OF THE EPISTLES AS TO THE LOGIA

1. The marvelous birth and works of Jesus, and the celestial recognition and terrestrial phenomena in his behalf, did not suffice, therefore, first, to save him from civic and popular condemnation and contumely and death; nor, second, were these marvels of either kind set up in his defence at the crisis of the fate he met with so much anguish as to reproach God for forsaking him; nor, thirdly, are they remembered or recited in the speeches or writings ascribed to Stephen and Peter, to John and Paul, to James and Jude; nor fourthly, did Jesus or his mother allude to or recall to anyone their knowledge of the nativity; nor, lastly, did aught that was done for or by him yield to him any gratifying measure of popular success during his life.

2. Let us stop then to consider this logia.

3. It might well be expected that these, or the more striking and original of them, would be indelibly impressed on the memory



of the apostles, and incorporated in every single writing of canonic authority. The sayings of Jesus, however, are most scantily found repeated, and are almost exclusively confined to the four gospels. In propagating the fame and glory of Jesus, among those who had never seen or heard of him, it would seem impossible for those who did this to omit the moral sentiments and social precepts he taught, or perhaps the severe invectives he pronounced. His brothers James and Jude, Paul, or others who were not his disciples, might fail to cite or quote these; but it is not easy to understand how or why John and Peter, if they wrote a single page, could so fail.

4. We of the after centuries are expected to obey and follow the words of Jesus in our faith and in our practices. It must seem that the proselytes of the first century, who were certainly in most part without any written account of Jesus, should also have been familiarized with his sayings for their guidance and salvation. But the epistles incorporated in the New Testament, full as they are of pastoral exhortations as to rules of conduct, even to minute domestic details, are singularly sterile in citations of such exhortations as coming from the mouth of Jesus. A careful research

is rewarded perhaps in rare and doubtful cases. The Romans (13:8), the 1 Peter (1:22) and the 1 John (3:11, 23) do indeed quote the new commandment thrice found given by Jesus in the John only (13:34; 14:12, 17), "that ye love one another"; and the 1 Thessalonians (4:9) quotes the "Love thy neighbor as thyself" which Jesus himself quotes (Mat. 22:39; Luke 10:27-28) from Leviticus (19:18). The James, which nowhere mentions Jesus save in the opening verse, and one other place, has an abbreviation of Mat. 5:34-37 (James 5:12), but does not quote the new commandment, though referring expressly to that of Leviticus (2:8). The 1 John seems to refer to the new commandment (2:8-10). Peter, in a verbal report (The Acts 11:16), quotes a saying of Jesus, not found in the gospels, but in The Acts (1:5), much like the words of John Baptist (Mat. 3:11; John 1:33); and Peter also has allusion to the words of Jesus at Nazareth found in the Luke 4:18 (The Acts 10:38). Paul, indeed, while he repeats it (Rom. 13:8) does not know that Jesus had ever given it as a new commandment, or perhaps denies it; expressly declaring that if there be any other commandment than those of the decalogue it is one in Leviticus, which he twice cites (Rom.

13:9; Gal. 5:14). His exquisite chapter on brotherly love (1 Cor. 13:), in which he might most appropriately have interwoven the "Love ye one another," wholly omits that saying.

5. The Lord's Prayer is nowhere referred to as such outside the three synoptics (Mat. 6:9-15; Mark 11:25-26; Luke 11:2-4). The beloved John must have heard this prayer, but the book John does not mention it. The canonic epistles often mention praying and prayer, and their failure to mention the teaching of Jesus as to prayer is not explainable.

6. The Sermon on the Mount (Mat. 5::; Luke 6:20, &c.) is also unknown to other parts of the New Testament. Paul expresses some kindred sentiments, but he does not ascribe these to Jesus, nor use the like phraseology.

7. It might certainly be expected that Paul would cite the Golden Rule. Before the time of Jesus this precept is said to have been uttered by Hillel, father or grandfather of the Gamaliel who taught Paul; but neither as from Jesus nor Hillel does Paul ever allude to it. Other of the writers or alleged writers, such as James, Peter, Jude, John, must have heard Jesus use the precept, yet they are silent as to it. Full as all the epistles are of admonition and exhortation, it would appear that this

guide to social conduct would be freely used, but only two even of the gospels mention it (Mat. 7:12; Luke 6:31), and it is these two which in their same chapters report the wise saying as to the mote and beam in the eye.

8. The invectives uttered by Jesus against Pharisees and others, so frequent in the gospels, are not generally pertinent to the epistles, and silence as to them might thus be accounted for. An opposite sentiment, "Father, forgive them, for they know not what they do," found only in the Luke (23:34), and omitted from the earlier copies of that book, and probably an interpolation from the similar expression of Stephen (The Acts 7:60), may well be found missing from the epistles, as it is from the other gospels.

9. That all the details of the Crucifixion, as variously told in the four gospels, should be wholly left in silence by the epistolary authors is the more singular, since Paul himself must have been in Jerusalem at the time it occurred; and we know that John and Peter were at the time in Jerusalem.

10. Two rites or practices of Jesus, baptism and the sacrament, are preserved in the writings of Paul; he or his disciples baptised, and he also amplifies the words of Jesus at the

Last Supper (1 Cor. 11:23-26), which words are given in the three synoptics (Mat. 26:26-28; Mark 14:22-24; Luke 22:19-20); but neither Paul nor the other writers make mention of the washing of feet, which the John gives (18:4-15) at some length, and apparently as a substitute for the story of the sacrament.

11. It really must seem that the authors of the books of the New Testament, other than the four gospels, knew as little of the logia of Jesus as they did of the incidents of his life and death. Had these authors heard these sayings, or even got them at second hand, it cannot well be doubted that they would have been both used and useful. Paul, indeed, is said to have gotten one, not elsewhere found, which he employs with happy effect on this age and perhaps on the proselytes of his own time (The Acts 20:35), and surely he would have used others had he been familiar with them.

12. If it be answered that most of the epistles were extant before the gospel narratives were written, one reply is that the epistles written subsequently are equally barren of the sayings of Jesus. Now, in their ascribed speeches, Stephen, Peter, Paul, James, show that they are acquainted with Jewish history

and literature, and in the writings of the three latter there are repeated quotations from and allusions to these. So with the "Hebrews," and other books of disputed canonicity. In speaking to Jews it might be we could not expect the logia of Jesus to be cited, however impossible it would be to omit the miracles and prodigies; in speaking to an assemblage of Gentiles the apostles would have found the logia to be of great service; and certainly in writing to or addressing the followers or proselytes the sayings of the Master would claim a place conspicuous above all others. And that the gospel narratives were not extant would only supply a more imperative reason for this latter course.

## CHAPTER VII

### THE RESURRECTION AND ASCENSION

1. If, however, the sayings and works of Jesus, and the wonders of his birth, are scantily quoted or wholly slighted in the writings of the New Testament outside the gospel narratives, this is more fully the case as to the awful phenomena and the pathetic or other incidents of his death and resurrection and ascension. This is the less to be wondered over, since the John Gospel, which says that John was standing by the cross, does not record the darkness of three hours related by the three synoptics, or the rending of the temple veil, or the confession of the centurion; and the Matthew alone takes note of the mighty earthquake, the rended rocks, and the appearance of the dead saints; as that gospel also alone tells of the second earthquake at the resurrection. If John wrote the Apocalypse he might, it would seem, have made use there of these prodigies in that startling book. Paul was a young man, and must have been at Jerusalem when they



happened, as it was the Passover feast, and he "an Hebrew of the Hebrews," yet he never alludes to them in any manner. We know that all the disciples were in or near the town, and even present at the death of their Master (Luke 23:49), yet Peter, in none of his speeches, nor in the epistles assigned to him, says aught of these wonders. The brothers of Jesus, James and Jude, who were in the town certainly forty days later (The Acts 1:14) do not mention them in the epistles to which their names are fixed. Jesus, after the resurrection, points to his wounds, but not to these prodigies, as evidences in his behalf.

2. The appalling wonders of the crucifixion and of the resurrection could have been used, it must seem, and with signal effect, by Stephen and Peter and Paul in their speeches; if, indeed, the populace of Jerusalem had been so perverse as to hold out against such supernatural evidences; evidences they themselves must have heard or witnessed at the time. In his speech at Cæsaria (The Acts 10:34-43) Peter had an opportunity to tell an assemblage, a little distant from the cross and the sepulchre, of these prodigies, but his claims for Jesus on that occasion are not immoderate when we consider that they are reported by the author of

The Acts, a generation or two later. And Paul, journeying into more remote parts, in order to induce men to espouse the new faith, while he mentions the death and resurrection of Jesus, wholly ignores the phenomenal features of these, though it must seem that naught better would have served such purpose with peoples whose several sacred annals were made up of prodigies.

3. The speech of Stephen is lengthier than any other left to us by the author of The Acts (7:), comprising as it does 52 verses. He is one of the first officials of the new sect when they organized shortly after the death of Jesus. Stephen must have seen and heard Jesus, and was doubtless familiar with much that had chanced to him. Stephen's speech is in answer to charges preferred by false and suborned witnesses, who must even have exaggerated what he was teaching; yet his answer shows that he was not spreading the merits and renown of Jesus, but was attacking the fetishism of the Jews respecting their temple, and thus undermining the authority of their priesthood. But, while reciting with some detail the history of their past, and especially incidents in the life of Mosheh, with all of which his hearers must have been familiar,

no account of the career of Jesus is given, and Stephen only claims that Jesus was a predicted prophet or righteous one, whom, in pursuance of their usual course in regard to prophets, they had not only murdered, but had betrayed their nationality by delivering him to the Romans (Luke 24:20). Stephen not only fails to recall to his audience any of the wonders at the death and rising of Jesus, but does not claim that he had arisen, much less that he had ascended alive to Heaven.

4. An earthquake in Judea was a very rare occurrence; so uncommon, indeed, that those which chanced in the reigns of Uzziah and Jereboam II. were used as a time-mark (Amos 1:1) and as an illustration (Zech. 14:5); as also Josephus (Antiq. 9:10), who perhaps quotes from the Zechariah. The one recorded in the Matthew as occurring at the crucifixion resembles the one told of Elijah (1 Kgs. 19:11-12) who was to forerun the Messiah (Mal. 4:5), and therefore was entitled to no greater honors; and the one which rolled the stone from the grave, and the one which unbolted the prison of Paul and Barnabas at Philippi (The Acts 16:26), have functions in common. That such phenomena were not frequent renders the silence of all the other writers

as to these two of the Matthew the more perplexing. If, on the other hand, earthquakes were frequent at that time in Judea, then these two lose somewhat their value and significance.

5. As to the other incidents at the crucifixion and resurrection, there is a like silence on the part of all the writers and speakers apart from the gospel narratives. The "It is finished," told in the John, seems the "accomplished warfare (*Maleah Zebeah*) of the Isaiah (40:2), and appears in the Revelations (16:17; 21:6). The "I thirst," found in the John only, might suggest or be suggestive of the same passages of the Apocalypse, but is referable to Psalms (69:21). The presence, however, of his mother, and his words to her, told alone in the John, and contradicted inferentially by the synoptics (Mat. 27:55; Mark 15:40; Luke 23:49), are not confirmed elsewhere. Neither is the piercing of his side by the soldier with a spear which the John alone tells, and so contradictory of the remark of the centurion and "those who were with him" (Mat. 27:54; also Mark 15:39; Luke 23:47). Neither is the citation by Jesus from the Psalm (31:5), related in the Luke (23:46) only. The "My God, my God," &c., quoted by Jesus from the Psalm (22:1), and told by the Matthew

and the Mark, is not elsewhere noticed. The "Father, forgive them," &c., told alone by the Luke, is not expected to be elsewhere found, for it is not even in some of the earliest codices from which we get that Gospel, and its absence from the Sinaitic and Vatican is fatal to its authenticity, and it is probably an interpolation borrowed from the words of Stephen in the later book of The Acts (7:60). The confession or conversion of the centurion, his "Surely this was the Son of God" ("righteous man," the Luke has it), common to the synoptics, but not in the John, though the disciple John was standing by, would have been powerful artillery for the evangelists had they known of it, but their silence implies they were ignorant of it. The epistles give us no account of the scenes at the death of Jesus; not even do we hear from them of the two thieves (Jere. 48:27) or the crown of thorns or the inscription on the cross.

6. It is only in the Matthew (27:62-66; 28:11-15) that we have any mention of the sealing of the sepulchre and the setting of the watch. It was doubtless an early, but not an immediate, claim of his followers that Jesus had arisen bodily from the grave; not immediate, else Stephen would have been less

indignant, and in his speech would surely have triumphantly mentioned it. If the body had disappeared, the reply must have been that his disciples had stolen it; hence the Matthew's sealing and guarding seems a rejoinder which betokens a local controversy about it, of which the other Gospels were ignorant.

7. The re-appearances of Jesus are not mentioned in the Mark, for all scholars agree that that Gospel ends with 16:8; but the young man at the grave said he had risen and gone into Galilee, where they would see him; and this refers to a remark of Jesus (Mat. 26:32; Mark 14:28), where he said "After I am raised up, I will go before you into Galilee," which probably meant the "region" (*Galil-ah*) eastward of Ezekiel's (47:8) Paradise, whence the waters flow to Arabah or Erebus, and the *Ge-Aulai* (trans. "redeemed") of the Isaiah (62:12); the Egyptian Aalu and Greek Elysium; as this accords with his remark to the penitent thief (Luke 23:43). The Mark also says the "three women" saw a young man in the tomb; and the Matthew converts him into a radiant angel, who also spoke to the "two women," and also that they met Jesus there, contrary to what the young man and the angel had said. The Luke has a bevy of Galilean

women at the sepulchre, who see two radiant men, just as Sha-Aul saw two "men" (*Enoshim*) by Kabur-eth Ra'hel (1 Sam. 10:2). The John, however, gives the more cherubim-like idea of the two angels, and Magdalen saw them, though possibly she saw Peter and John while they were in the tomb; but she also met and talked with Jesus, who, like the two cherubs, was not seen by Peter and John, nor by Luke's Peter. The Matthew supplies us with only one appearance of Jesus, and that was in a mountain of Galilee, as if in harmony with the Galilah concept; and so the John leaves him at the Sea of Galilee. But the John and Luke and The Acts locate appearances of him in Jerusalem besides those at the sepulchre, though if the John originally ended, as some have insisted, with its 20th chapter, that authority would be excluded. Paul, pursuing his theory of a bodily resurrection, cites more appearances than any other writer; but he surely did not have this knowledge at the time he was persecuting Jesus. And among these Paul says (1 Cor. 15:12) Jesus appeared to "the twelve," thus showing his ignorance of the story of I-Skar-iot, which is nowhere alluded to by him; a story told in some detail in all the Gospels, yet one which the silence of the epis-



tolary writers suggests to be an allegory elaborated from the Zechariah (11:12-14), where Sechar or "hire" accounts for one part of his name, while the name Judas perhaps personifies the Jews (The Acts 7:52) as treasurer of the



The Seker Boat of Egyptian Inscriptions; supposed in this volume to be the Scair-ah or Goat Barge which carried off Esau and Elijah.

divine word and treacherous to the divine messenger; for Paul's statement that Jesus was "betrayed" (1 Cor. 11:23), considering this remark of his about the "twelve," must be

taken in the same sense as Stephen's (The Acts 7:52), and applied to the Jewish authorities.

8. The Ascension is not mentioned in the Gospels. The close of the Mark (16:9-20) is known to be spurious. The "was carried up into Heaven" of the Luke (24:51) is to be rejected because not in the oldest (the Sinaitic) Codex. The whole direct and admitted authority for the Ascension is therefore limited to three verses of The Acts (1:9-11); a book which many argue was written in the early part of the second century; but even in that book the speeches of Peter and Stephen and Paul fail to allude to the astonishing event. The several notices of Jesus as sitting at the right hand of God, have no necessary connection with a bodily ascension. Indeed, the Hebrews, one of the very latest books, declares that Jesus "through his blood, entered in, once for all, into the holy place" (9:12, 24). The Ascension, an event more wondrous than the Resurrection, is not relied on or mentioned by the epistolary writers; and even so late a writer as the pious interpolator of Josephus (Antiq. 18:3) after the days of Origen, A. D. 185-254, fails to record this remarkable breach of physical law as among the merits of Jesus; while in the book of Origen against Celsus the zeal-

ous father seems not to have known of the Ascension. Certainly no averment in support of the divinity of Jesus could have been more effective in the evangelization of mankind, and the silence of Paul as to it, while engaged in his extensive mission, is certain evidence that it was not among the earlier beliefs. In truth, when we find the Matthew (28:17), the Mark (16:7), and the John (21:1) all leave Jesus in Galilee, while the last authentic words of the Luke on the subject are "he was parted from them," it might seem as if all the gospel writers preferred to have it believed Jesus was alive in Galilee (Galah means "Captivity" or "Exile") and liable to return at any time to set up his authority or to "avenge" (*Goel*, or as *Goel-El*) his wrong (Mat. 10:23); though the John treats Jesus as a phantom, which enters closed-doors (20:19, 26) and was not to be touched (:17). It is not, therefore, to be expected that the gospels would record the Ascension of Jesus, bodily or otherwise. The sole direct authority for the Ascension is thus found to be The Acts. This latter is believed by many to have been written after the publication of Josephus's *Antiquities*, A. D. 93, so close is the correspondence with it, and others place the date of The Acts as late as A. D.

120 or 130. The support we see for its late date is the fact that the Jews were so scattered and well established (The Acts 9:2; 11:19; 13:5, 14-15; 14:1; 17:1, 10, 16; 18:4, 19), since these synagogues show strong colonies, and this could hardly be true till some time after the downfall of Jerusalem in A. D. 70. That Jerusalem is so often alluded to in The Acts, and no mention made of its terrible fate, seems to show that the book antedates that event; a point which is difficult to surmount; but if it was written, as is urged, at Rome, as much as half a century after the fall of the town, and by other than a Jew, postulates supported by the familiarity of the author with Italy and adjacent parts, the omission of all reference to the destruction of the town might be accounted for. Then the assertion that Paul taught for two years "in the school of Tyrannus" (The Acts 19:10-11) at Ephesus would seem a controversial boast which would fetch the date of the book down, for it is probable that Tyanæus is the right name here, since in the latter years of the first century the famous Apollonius Tyanæus, whose thaumaturgy has been so often compared with that told in the New Testament, was resident at Ephesus; and in connection with this remark as to the myster-

ious Apollonius will be noticed the account of Apollos at Ephesus which immediately precedes the teaching of Paul "in the school of Tyrannus" (18:24-28). Indeed it appears feasible to frame such an itinerary of Paul as is related in The Acts from his own epistles. Whatever the date of the book, however, and whoever the author, it is certain that it alone contains any authentic averment of the wondrous event of the bodily ascension of Jesus; a statement not necessary to sustain the Psalm (16:10), where "thy 'Hasid" is "not to see She'h-ath," for the Resurrection responds to that characteristic, but to rank Jesus with the Jewish Elijah and with the Greek Ganymede or "cup-bearer" (*Ma-Shek-ah*) or Me-Shia'h.

## CHAPTER VIII

### THE EARLIER CLAIMS OF CHRISTIANITY

1. The conclusion to be deduced from these facts of omission is of the most striking nature. It is not whether miracles were wrought by Jesus, or that in his behalf prodigies were exhibited. Still less is it the old question as to the possibility of the performance of miracles, or that of the authenticity of prodigies. The discussion of these problems has no place here, as it has been exhausted long ago. But the question is, conceding every word and every detail of these wondrous incidents to be true, and the truer the more imperative the question, how could they wholly escape the knowledge or utterly fail to command the consideration of contemporary writers and speakers who were eagerly engaged in the propagation of a theology which at this day and for many centuries past has rested its claims to divine origin and supremacy on these very incidents? Nay, more; writers and speakers who, as the intimate associates of and be-

lievers in Jesus, and even his brothers, were witnesses of and actors in this superhuman drama, and who substitute their own homilies or relate their own visions in place of confirming the events and iterating the sayings of Almighty God during his visit to and presence in the world. It must seem that it is to these, to Peter and John, James and Jude, Thomas and James bar-Zebedee, that we should look for the history of their Master or brother, though the two former were "unlearned and ignorant men"; and yet it is only the gospel narrative of John which anyone has accredited to one of these, and no scholar would admit that this metaphysical and ingenious production, so variant from the synoptic gospels, was written by a Galilean or Jew, or by an unlearned and ignorant man. No one, indeed, in the three first gospels, claims their authorship, and the Matthew and Mark and Luke, to whom they are arbitrarily assigned, were not, except Matthew, among the intimates or followers of Jesus during his lifetime; and thus the surprise is the greater that those who actually knew of these remarkable occurrences should be wholly dumb as to them, and leave them to be told by those who could only have learned most of them by hearsay, while these intimate asso-



ciates should write of doctrinal and pastoral themes. The fact is almost as strange as that, despite "the signs and wonders" wrought by and for Jesus, including the numerous cures he wrought, he was unanimously condemned by the populace and authorities who knew of these to the most shameful death.

2. It must be, in explanation of this, that the basic idea of the earliest Christians, at least down to the time of the destruction of Jerusalem, A. D. 70, was not so much the personality of Jesus as preparation for "the Kingdom of Heaven," which was shortly to be established by his second coming. In the 1 Corinthians, doubtless the oldest of the New Testament canon, Paul speaks freely of this expected event, and as if it were at hand (1:7-8; 4:5; 7:29-31; 10:11; 11:26). The very resurrection of Jesus was the assurance of this expectation, for unless he had risen unto life again he could have no second coming, there would be no "Kingdom of Heaven," no bodily resurrection of others, and "then is our preaching vain, your faith also vain" (1 Cor. 15: 12-24); that is to say that the whole Christian or Paulian faith of that early day was the old hope for "God as Ruler," or the "Kingdom of Heaven," broadened into a hope

that this might extend to the Gentiles, and coupled with the averment that Jesus was to precede God as a preparatory messenger (vs. 23-26). And the general idea was perhaps even more realistic than that manner of coming which Jesus so liked to describe from the Daniel (7:13-14), where this coming would be in the clouds of Heaven, and as Chibar Aenosh or "glorious man"\* who was to come Kerob or "at hand," and have dominion. This was the creed, the faith, the bond of organization; and the course to pursue was to lead a brotherly and blameless life so as to be in unison with the happy change. Paul seems to have known naught of wonders at the birth and death of Jesus, or of the prodigies done for him, or of the Ascension, save the particular fact of the bodily rising, which made Jesus the first who had triumphed over the Kabor or grave; and held that he would soon come back to reign; his suffering having atoned for the general Earth-curse; wherefore he was the promised Me-Shia<sup>h</sup> and Son of God. Upon these dogmas Paul built the primitive Church.

3. This Messianic hope, however, must

---

\* Not Chi Bar, "like a son," though the play on words is there; and so Gibbor or "mighty," and hence Gabri-El; the classic Mul-Ciber, etc.

have rapidly abated among the Galileans of Palestine when the Romans subjugated the country and destroyed their holy city. It was then that these believers must have turned more eagerly to the personality of Jesus. It was then that they must have insisted that their calamities and those of the Jews came upon them because the latter had rejected and crucified him; in which case of such divine vengeance he must have been the Son or forerunner of God, and must have had manifestations of this, and done works conformant with such a nature. Friction with those who denied this and these only developed more rapidly the number and superhuman character of the claims as to him, till at last the two preliminary chapters of the Matthew and the Luke took shape, and were prefixed. That there were extant previously some accounts of Jesus, and sayings of his, may well be supposed, since his sect was firmly established from the Jordan to the Tiber, and already had the Pauline epistles and perhaps other literature; nay, had even been persecuted at Rome, though it is more likely that it was the Palestinians generally of whom Tacitus and Suetonius speak, that is, Jews and Christians. In any case, my point is that the personality of Jesus developed

towards the end of the century, and early in the next, at which latter time our gospels probably took their present general form; and this statement derives strong support, not only from the fact that late canonic epistles, such as the Hebrews, fail to specify his miraculous origin and works and death, but the apostolic fathers nowhere specify them; Clemens Romanus mentioning two miracles of the Old Testament, but, apart from the resurrection, not intimating such a power in Jesus; the Barnabas (4:11) saying Jesus did "many wonders and signs," and that he "arose from the dead, manifested himself to his disciples, and ascended into heaven," but specifying nothing save this latter; the Polycarp saying nought of Jesus' manifestations; the Hermas saying nought; and it is only when we reach the questionable letters of Ignatius that we hear of the "incarnation," "birth," and thrice of Virgin Mary, all without particulars, and then of a great star whereby Jesus was "manifested." These books are ascribed to the period between A. D. 100 and 150; Clemens' writing being claimed as extant a year or two earlier, and Ignatius a few years after Clemens; but the particular feature they present is that, except Ignatius, whose epistles

are in sore controversy, their authors are as free from details of Jesus' signs and wonders as is Paul. They tell, scantily, some of the logia of Jesus, but my inference is that they were fairly ignorant of what he did and what was done for him because these had not been incorporated into any gospel as we now have it till perhaps after the dawn of the second century. Nor was there any great need for this, since the belief in his second coming was yet implicit outside Palestine, and all the above except Hermas so declare, and all these writers seem to have dwelt outside Palestine where the destruction of Jerusalem was causing the hope to fade, and the increasing personality of Jesus was taking its place.

4. The Gentiles, taught by Paul the strange doctrine of the Atonement, which we notice fully in this book, were therefore the last who held on to the Messianic hope, for Paul had changed the Saviour of the Jews into the Saviour of the world (Rom. 5:6-21; 1 Cor. 15:3, 21-22). And the fact of the resurrection was all that was really urged to attest the Christhood of Jesus; it is this that stands out in the writings ascribed to the apostolic fathers as bald and almost as isolated as it does in those of Paul. This was the Christian

faith of the first century, since it was strictly coupled with the second coming or "Kingdom of Heaven." Hence it is that Paul is to Christianity what Ezra is to Judaism. Hence it is, also, that the empty grave of Jesus is the cradle of Christianity. Christianity was born, not in a manger, but in a sepulchre. From that sepulchre have radiated the Star of Bethlehem as well as the Cross of Constantine; while it has also yielded to us the most unscientific dogma of any great religion, namely, that the physical part of man does not perish at death, but revives to everlasting bliss or everlasting woe, as in case of recreant Jews in the time when Maccabeus stood up (Dan. 12: 1-2).

## CHAPTER IX

### HISTORIC ENVIRONMENT OF JESUS

1. Behind the canonical accounts of Jesus lies a lurid background of history which such accounts but feebly disclose. Those who confine their research to the New Testament cannot be expected to understand the peculiar conditions and antecedents which gave Jesus and Christianity to the world. Fortunately the next generation after him supplied a secular historian, Josephus, who, though credulous and extravagant beyond measure, has thrown great light on the social or political status of Palestine in the first century. Most history is perverted or distorted by the bias or the purpose of the historian; either that of maintaining or assailing some cause or some pretension; or it is inaccurate from ignorance, or from the sheer impossibility that any fact can be stated with precision even by those who witness it. Josephus is heir to all these frailties. A writer who states that 115,880 dead Jews were carried out of one gate of Jeru-



saalem, within seventy-five days, during its siege by Titus (Wars 5:13), cannot be relied on as accurate, though he be present when events occur, as Josephus was in that instance. Whatever discredit may attach to his narrative, however, we may accept it as approximation to the facts, since he was largely contemporary with and an actor in many of the occurrences he records as taking place during the first century. He was born at Jerusalem, A. D. 37, soon after the death there of Jesus, wrote the "Wars" about A. D. 75, the "Antiquities" about A. D. 93, and "Against Apion" about A. D. 100.

2. He says, speaking of the times of Archelaus, B. C. 4 to A. D. 6, which period is believed to cover the birth year of Jesus, that "a great many set up for kings" (Wars 2:4); and he repeats this as to the same period in his Antiquities (19:10) by saying that when "the several companies of the seditious lighted on anyone to lead them they immediately made him a king." He also states of the time in which Felix was governor, about A. D. 60, "the country was filled with imposters and robbers"; that "imposters and deceivers persuaded the people to follow them into the wilderness, and pretended they would exhibit manifest

wonders and signs" (Antiq. 20:8), and that "there were such men as deceived and deluded the people under pretense of divine inspiration," "who prevailed with the multitude to act like madmen, and went before them into the wilderness as pretending that God would show them the signals of liberty" (Wars 2: 13). He names several who led these movements, such as Judas of Gamala or Galilee, also another Judas who raised rebellion in Galilee; also one Anthrogos, a peasant; then Simon a servant of the great Herod; also "an Egyptian"; and Theudas, and notably Mena<sup>c</sup>hem. Three of these appear in the New Testament, namely, Theudas and Judas of Galilee (The Acts 5:36-37), and the Egyptian (21: 38). Some of these, Josephus says, assumed or aspired to the royal dignity. Most of them were attacked and put down by the Roman army of occupation, and not by the native authorities.

3. The immediate cause of these outbreaks was the servility in which the Galileans, rather than the Judeans, felt themselves upon the reduction of Palestine to a province of the empire. This occurred after the death of the first Herod, and during the short reign of Archelaus. The populace were then enrolled

for taxation, not as before to and for their hierarchy of the Temple, but for the Romans. The rule of Herod, a foreigner, and close ally of the Romans, had been obnoxious to the Galileans; but Herod built the temple, tolerated their peculiarities, and under him the country was prosperous.

4. Galilee, the district most turbulent, upon the imposition of Roman rule, at once produced a leader in the person of Judas. He is severally called "the Gaulonite," "of Galilee," and "of Gamala," by Josephus; Gaulonitis being the district just north and east of Lake Galilee, and Gamala a town shortly to the east of that water. Josephus considers that Judas founded a fourth philosophic sect (*Antiq.* 18: 1), as distinguished from the Pharisees, Sadducees, and Essenes. It seems, however, from his three or four notices of Judas, that it was not so much a philosophic sect as it was a political and religious sentiment. "These men," he says, "agree in all other things with the Pharisee notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." He then tells that with intense fortitude they braved or received danger, pain, death; thus showing that they must have come in conflict with the authorities.

In another part of the same chapter he states that this Judas and one Sadduc "both said that this taxation" [by the Romans] "was no better than an introduction to slavery, and exhorted the nation to assert their liberty." (Antiq. 18:1). In his other history (Wars 2:8) Josephus says "Judas prevailed on his countrymen to revolt, and said they were cowards if they would endure to pay a tax to the Romans; and would, after God, submit to mortal men as their Lord"; that is, after being subject so long to God they were cowards if they submitted to the Romans. Josephus says the Jewish "nation was infected with this doctrine to an incredible degree" (Antiq. 18:1). And this sect or party continued to exist, and waxed bolder and stronger till he says "it was in Gessius Florus' time" [about A. D. 65] "that the nation began to grow mad with this distemper" (Antiq. 18:1).

5. It was then that Mena<sup>c</sup>hem (that is, "the Comforter") the son of Judas of Galilee, began the war which five years later ended in the destruction of Jerusalem (Wars 2:17). Two other sons of Judas, James and Simon, had been crucified by order of the procurator Tiberius Alexander, about A. D. 50 (Antiq. 20:5), but for what offense we are not told.

Mena<sup>c</sup>hem broke up the public armory at Mes-sada, and came back into Jerusalem in royal pomp; became leader of the seditious forces which were assailing the Roman garrison of that town; put on kingly robes, and went into the temple to worship; whereupon envy raised up Lazarus and others there; Mena<sup>c</sup>hem fled to the suburb called Ophla, was there skulking when caught; was brought back, tortured, put to death; together with some of his prominent followers.

6. The influence of this Judas of Galilee must have been very considerable in his day when we observe that his teaching led to the bloody and terrible revolt sixty years later. But, while Josephus charges that Judas exhorted the Jews to revolt, that his teaching caused them to revolt, nowhere is it said that he himself did any act of violence. In one place he is called a "sophist," in another place "a very cunning sophist," by the historian; by which terms we are doubtless to understand that Judas was a plausible reasoner. In one place we are told that it was "a system of philosophy," and twice that it was "a philosophic sect," that Judas founded. The fact that Josephus opposed the revolt of his countrymen, that he deserted their cause when its excesses

were too intolerable and atrocious, and joined their enemies, and that his books were written after the triumph of the latter, when he was a pensioner on Roman bounty, and anxious to ingratiate himself with them, tends to show that he has not done full justice to or stated the better side of the doctrines of the Galilean. A righteous resentment against one who was the teacher of doctrines which had resulted in the overthrow of his people and their unparalleled miseries, might well excuse the silence or the injustice with which Josephus treats this man and his sect. In the narrative he gives of his own life, Josephus says he himself had in turn been a Pharisee, Sadducee, and Essene, and that he also dwelt from the time he was sixteen till he was nineteen years of age in "the desert" with one Banus, a dervish or monk, who baptised with water, and who was perhaps a follower of John the Baptist. The sect of Pharisees, however, was the one to which Josephus at last attached himself. It may be that Banus in some sort represented the sect of Judas of Galilee.

7. It can hardly be doubted, indeed, that the Jews of the first century were divided into political factions, the extremes of which were the Pharisees and the Galileans; the former

clinging to the pentateuchal writings, the latter to the prophetic or apocalyptic books; the former people being the wealthier, more contented, more intelligent, and stoical; the latter the poorer, more restless, more rustic, more emotionable. The law on the one hand, upheld in Jerusalem and perhaps all Judea; the prophets on the other hand, revered in Galilee and the trans-Jordan, were the salient points of division. The Isaiah, the Ezekiel, the Zechariah, the Malachi, the Daniel, were feeding and inflaming the hopes of the lowly; while the ceremonial law and its ritual continued to satisfy the governing class: It has been shown in this volume that this division had existed for centuries (Jere. 7:22; 23:31; Ezek. 22:28; 23:7-8; Dan. 12:1-3). Only a stimulant was needed to develop and extend this sharp division; just as the folly of the two first Stuarts developed a like outbreak in Britain. This former came, about the year A. D. 6, when Archelaus, son of the first Herod, was removed from the petty throne of Judea, the autonomy of the nation was swept away, and that country and people became a province of Rome, subject to direct taxation in place of tribute, and under the supervision of military governors.



8. It was then that Judas and his sect or party arose; not in the streets of Jerusalem, but among the hills of Galilee. And it is curious to note that, of the three sons of Judas whose names have come down to us, James and Simon bore the same names as those of two of the brothers of Jesus, while the name of the other Me-Na<sup>c</sup>hem; is said to mean "The Comforter" (*Na<sup>c</sup>Hem*, Isaiah 40:1; 61:2; comp. John 14:—16:). Though Judas founded a sect or party which existed at least up to the time Josephus wrote the Antiquities, about A. D. 93, it nowhere appears that Judas himself did any miracles or that any prodigies attended his birth, death or career. Indeed, Josephus does not tell what fate befel Judas, but we learn from The Acts (5:37) that he was slain.

## CHAPTER X

### ANTECEDENTS OF CHRISTIANITY

1. "God is to be Ruler" are words which, in the mouth of "a very cunning sophister," among a people ignorant of the power and resources of Rome, and who saw in the insignia of her authority "the abomination that maketh desolate" (Daniel 12:11), was a phrase dangerous to the public tranquillity. It was one easily demonstrated out of books held by Galileans to be ancient and sacred. The Daniel, a book written during or soon after the deadly struggle of the rebel people against Antiochus Epiphanes, about B. C. 165; a king who had decreed the abolition of the Jewish religion, and set up statues of his own Hellenic gods in the temple at Jerusalem; this book, I say, was among these inspired writings, and believed to be centuries older and mysteriously prophetic. The Jews had been tributaries of the Macedonian powers around them since the days of Alexander, B. C. 330, and their religion had been tolerated by his successors till

this Antiochus, supporting a Hellenizing faction (Dan. 11:30, 32), offended sentiments of piety or patriotism; piety and patriotism being to the Jews much the same thing. Their fierce and sanguinary resistance to Antiochus (Dan. 12:1-3), crowned by victory, had served to intensify the prejudice against images and other concrete symbols, which were called "abominations" (*Shik-Az* or *-Kus*) to Jehoah and pollutions of his temple. The references in the Daniel to the conduct of Antiochus (9:27; 11:31; 12:11) in setting up "abominations" are coupled with hopeful intimations of the overthrow or end of these (12:), and to a blessed period that would follow (12:12), which only "the wise" (*Ma-Sach-Il-im*), Josephus' "cunning sophister," would understand or could explain; the closing verse (12:13), properly rendered, intimates that this "judgment-god" (*Dani-El*) will "rest" (*Ta-Nin<sup>ch</sup>*) till that "end" (*Kes*; also "awakening," 12:2) shall come; and, as the masses of the Galileans of the times of Judas (*Jada*, "wise") had fallen into the opinion that this book was written by one of their "prophets" three or four centuries before the events and visions it records, its obscurities of language when the events themselves had become obscure were readily made

applicable, by a wise or cunning man, to the humiliations the Roman symbols subjected them to. The Ma-Sach-Il-im here mentioned were perhaps those who believed in the "hidden" (*Me-Shech*) god, who would come, and the Galileans of the first century were "bereaved" (*Sech-ol*) till that time should be (Luke 2:25; John 4:25); and so Jesus alludes to Noah (Mat. 24:37-38) as his understanding of *Niuh* (trans. "rest," Dan. 12:13), or Isaiah's (40:1) *Na<sup>h</sup>-am* (trans. "comfort"); and elsewhere (John 14:16, &c.) Jesus speaks of this as the "Comforter," which the Hebrew word *MeNa<sup>h</sup>-em* represents.

2. It was also easy to show that the Macabean or Has-Amon-ian triumph set forth by the Daniel was in touch with similar expressions and expectancies trilled in other of their fervid lyrical literature; told more figuratively and less accurately in the vein of rhapsody. In the Isaiah, some parts of which are as late as the going of Onias into Egypt, B. C. 175 (19:18-21), there is an apparent declaration of the coming reign of Jehoah (66:15-24) which was to be attended by great violence and destructive incidents because of the Shik-Kuz.\* The

---

\* Ba-Aal Piphioth (Isaiah 41:15) is rendered "teeth," but I cannot pass it over without suspicion that it is a reference

Joel is almost wholly given to this concept, and the day of Jehoah is not only made awful (2:30, 31) but "near" (*Kerob*, 1:15; 2:1; 4:14) in the valley of "the 'Her-us" (trans. "decision"; perhaps "Horus"). The Zephaniah (1:7, 14) is of like purport. The Zechariah (9:3-5), written perhaps after Alexander destroyed Tyre and Azza, or even after the Maccabean war (9:13-16), says destructive warfare was to precede this advent (14:), and Jehoah when successful was to reign over all Earth (14:9). In the Malachi the divine appearance was to be attended by wars and vengeance, and Jehoah was to come suddenly into his temple; but some later hand perhaps added the last several verses which say that his Maleach who was to precede him was Elijah the prophet; though the Isaiah (45:1-2) has it that Jehoah is to precede his Me-Sia<sup>ch</sup> C<sup>h</sup>or-Esh. Indeed, all the rhapsodic or "prophetic" books came to be valuable and got into the canon for that they asserted or referred to this manifestation of Jehoah, or his herald or messenger, and the sequent day of their rule or kingdom or personal administration; so that Cherash or C<sup>h</sup>oresh became "Cheris-t," though

---

to Antiochus Epiphanes; and the more because he laid special claims to divine honors, and hence was a Ba-Aal or false god.

in Hebrew Cheraz is rendered "herald." A gentle and beneficent view of this hope was also presented, in contrast to the one of terror and vengeance; and we find in the Isaiah (61: 1-2) that Ma-She<sup>h</sup> of Jehoah is to "proclaim to captives" (*Kere Shebu-im*), as the Greek *Chaire Demeter* or "Hail, Demeter!" at Eleu-Isis, and also "comfort" (*Na<sup>h</sup>-em*) the poor; a task and an office therefore (Luke 4:16-30) assigned to Jesus. It is curious that this famous chapter (61:) of the Isaiah, opening with "Spirit of Adonai Jehoah is upon me Jaan Ma-She<sup>h</sup> Jehoah," may have suggested the name "Johan" or "John," though Jaan is rendered "because." There was also (Dan. 7:9, &c.) the majestic figure of the Athik of Days, sitting when *Cheras-Avan Rem-i*,\* which cannot be the plural "thrones" (*Cheras-in*), nor "were placed," but perhaps *J-Avan* ("Greece") and *A-Ram* ("Syria"), as some reference to Antiochus Epiphanes, the beast burned there with fire; and thereupon came Chebar Enosh, not "like-unto the Son of Man," but "glory man" (comp. Chebor Jehoah, Ex. 24:16, 17), who seems to be Maccabaïos (Ma-Chebor?),

---

\* "Thrones were placed" is not satisfactory to our translators, as their marginals show. Rem-i may be "Romans," as it was they who forced Epiphanes out of Egypt.

for Michael (Dan. 12:1) certainly is, yet Mygale is Greek for "shrew-mouse," sacred to Horus or "Hor-us, and "mouse" is Hebrew A-Chabor, symbolized at Jerusalem (Isaiah 66:17) perhaps for Horus.

3. These hopes might well be indulged, molded into shape, and nursed into flame by a simple people rendered wretched by their calamities, and embittered by the arrogance of the ruling and wealthy class in the stronghold and capital Jerusalem; a class which were content to temporize with a conqueror their intelligence taught them they could not overthrow, and who relied on and pointed to pentateuchal law for national as well as individual salvation. It was these who had allowed Pompey to go into the arcanum of the temple (B. C. 63), who had not resisted the Parthians when they occupied Jerusalem (B. C. 40), who had submitted to Herod the Idumean, and who were now accepting the sway of the Romans. It was mainly if not wholly the rustics of Galilee to whom the words of Judas, that "God is to be Ruler" when "the abomination that maketh desolate is set up," had a profound significance.

4. Even at Jerusalem, in the last days of Herod I, and not long before Judas of Galilee



arose, there had been an out-break because Herod had put a gilt eagle on the great gate of the temple, which he had had re-built (Wars 1:33; Antiq. 17:6). Upon a rumor of the death of the aged monarch, some students were emboldened to cut down this symbol in open day. The "innocents," to the number of forty, were seized and put to death, together with their rabbins or teachers. The latter were Matthew of Megala and Judas of Sepphoris, or sons of Margalus and Sepphoris as the translator of Josephus has it. They were famous interpreters of the law, it seems, and their school was numerously attended. They said the eagle was a desecration of the temple, and urged their pupils to pull it down; saying also that, if these lost life for the deed, the soul was immortal, and they would be rewarded with happiness after death, as well as enjoy earthly fame. The two rabbins did not resist arrest, and we are twice told that Matthew was burnt alive; the only eclipse recorded by Josephus occurring of the moon the night of the day on which he suffered, which has been calculated as that of 13 March, B. C. 4. It is inferable that Judas, who was delivered to be burnt, likewise perished. The populace at Jerusalem consented to the death of these

teachers and students. The prophets or "diviners," however, said Herod's lingering and painful death was a penalty inflicted on him for the execution of the two rabbins. At the ensuing Passover some of the country people stood in the temple bewailing these rabbins, insomuch that a sedition arose, repressed by the soldiers of Archelaus, and 3,000 (Wars 2: 1) or 8,000 (Antiq. 17:9) of the people in and about the temple wère killed. These incidents are told at some length by the careless historian. From the statements it must appear that this was a collision between Judeans and Galileans; a view which draws support from the name Sepphoris (Saripheus in the Antiquities) connected with that of Judas; Sepphoris being at the time a chief town of Galilee, about five miles from Nazareth.

5. A thought must come to the more deliberative, in connection with this episode, which occurred about thirty-five years before the crucifixion of Jesus of Nazareth. The two rabbins are not said to have done any miracles, or had any prodigies performed in their behalf, except the eclipse and the disease and death of Herod, yet a bloody sedition of some magnitude followed fast on the event, and this in and about the temple during the

ensuing Passover. Nor is the distinction between their teaching and the "God is to be Ruler" of Judas, or "the kingdom of Heaven is at hand" of John and Jesus, so very apparent, and yet there was the opposite of a sedition as to Jesus.

6. The fond and enticing hope that at some future time "God is to be Ruler"; that there is to be a better day, when Good shall prevail over Evil; is not only at the root of all religions, but is the basis of human activity in every department. This expectancy is vivid and intense in men's minds, so far as religious concepts are concerned, in the degree that men are wretched, and realistic in proportion to their ignorance. To the Galileans their sacred books had promised or seemed to promise a distinctive relief, in the form of an actual sovereignty of Jehoah, and the over-throw of heathen power; and it only remained for Elijah or other divine herald to come and announce the arrival of the predicted period when this should take place. It was now apparent, from the dominance of Rome, that this period could not long be deferred, and in order to hasten it a preparatory stage or system of conduct was essential. "Repent ye," cried John and Jesus; "disengage yourselves from prac-

tical concerns in order that ye may be ready for the mighty change"; and we may likewise understand that the "system of philosophy" ascribed to Judas of Galilee meant some social deportment of the same sort. The rite of baptism instituted by John and followed by Jesus signified to the outer world an acceptance of this expectancy, and a purpose to conform to it by a new course of conduct.

7. But the development of this ideal, this hope, thus precipitated by the political and social conditions which had come upon the nation, was necessarily reprobated by those who were too intelligent to mistake the sacred authors, or who interpreted them in a less fervid sense; or by those who knew the strength of the Roman arms, or by those who relied on the ceremonial law and ancient faith for national redemption. To any and all of these, and especially to such as were in any way connected with civic and religious functions, the doctrines of Judas and his successors must have appeared seditious and dangerous, as threatening the national stability; or, as Josephus said of them after the event, they "laid the foundation of our future miseries" (Antiq. 18:1).

## CHAPTER XI

### THE CLAIMS JESUS MADE FOR HIMSELF

1. God could, of course, only be considered as Ruler when active in the exercise of the power to protect, to reward, to punish. The "Kingdom of Heaven," when transferred to Earth, was to be necessarily a political as well as religious government. The famous prayer taught by Jesus not only invokes the coming of this kingdom, but that God's will be done, "as in Heaven, so on Earth." John and Jesus both seem to have earnestly believed, at least at one time, that this remarkable event would happen, and was even "at-hand" (*Kerob*). Jesus declared there were those who heard him who would not taste death till they saw this kingdom come (Mat. 16:28; Mark 9:1; Luke 9:27; comp. 1 Cor. 11-26). And when God came, Jesus said, everyone would be rewarded according to his works (Mat. 16:27). The change desired was therefore a political one, as politics are the methods by which a people are governed or ruled.

2. Indeed, the peculiarity of Hebrew history and religion, and that which lends to these some of their deep interest to those of serious mind, is the fact that their politics and religion were much the same thing; for Deity was alleged to be constantly controlling or directing their public affairs. God in human government is a marvelous conception, attractive alike in the Iliad and the Isaiah. The intelligent and happier Greek had, however, referred such condition to by-gone ages; the oppressed and meditative Jew believed that propitiation would at any hour renew a relation which sin had merely suspended. And this sin which thus intercepted the divine relation was considered by the devout Judean or Galilean, and even by many religious people of our day, as that of others wholly, which must be removed by force or persuasion. Theocracy is really the dream of mankind; but many Hebrews of the first century dreamed with open eyes.

3. Howbeit, as God does not deign at all times personally to exercise sovereignty and supervision over political institutions, there are never wanting those who offer themselves to act in his stead or to speak in his name. Religious or theologic sects and schisms arise from the fact that the claimants of this pre-

rogative are numerous, and several different ones become acceptable to several separate portions of the masses. In a theocracy, such as that at Jerusalem, the number of claimants is more apt to be large, and they will conflict with one another in proportion as the temporal interests suffer depression.

4. The difficulty encountered by the scientist or student of history is, not that he denies the existence of God, or even his general superintendence, but the scientist is unable to comprehend that any particular person can be selected, or which particular person, to communicate the pleasure and will of Deity. The broad difference in the faculties and endowments of men, in their conditions and opportunities, in their temperaments and desires, which must seem arbitrary and partial, and the effect of discrimination, would suggest that some one or more of them might possess a special heritage from a common Father; but even these gifts or advantages do not suffice in the opinion of some to indicate or imply a commission in divine or sacred things to the one so circumstanced. The masses of mankind, however, in every age, knowing little of natural phenomena, and seeing little of social mechanism, are more likely to observe the



favoritism of both society and nature, and hence yield their suffrages or faith the more readily to some one of the claimants. Both classes are equally and alike sincere, as is each individual, in these opinions, howsoever they differ, since opinions, or ideals on which opinions are based, are as spontaneous as appetites, and are less orderly, less under our control.

5. That Jesus asserted his own claim as representative of Jehoah or of God can hardly be questioned, though certain passages when compared leave the student in doubt as to his precise attitude on this important point. It must ever be borne in memory that he wrote nothing, and that the reports we have of his conversation and conduct were written many years after his disappearance, probably by no one who personally heard or knew him, and that these reports as they come to us are frequently interpolated. All the logia and incidents and events recorded in the Gospels are most probably "hearsay," and it is not certain that a line of them was written in Palestine; and we have only our translation of a Greek rendering of words of Jesus uttered in Hebrew or Aramaic, and translations are only approximations. But from these it must appear that Jesus is represented as expressing very differ-

ent concepts of his own personality; so wide apart, indeed, that it seems the claim or conversation of different persons. Can it be that Jesus said at one time "I and my father are one," and "He that hath seen me hath seen the Father," and "I came down from Heaven" (John 10:30; 6:35; 14:9), and that he also said he was only "sanctified and sent," and that he was not to be called "good," and that he also reproached God for forsaking him? (John 10:36; Mark 10:18; Luke 18:19; Mat. 27:46). Even one subject to elation and dejection could scarcely express such variant ideas of himself. And yet we are told that it was only for his pretensions or claims that he was put to death, and that these were considered by his countrymen to be blasphemous; and hence these claims must have been excessive to have aroused so much rancor in a land and among a people where figurative language was and is extreme, and where the term "man of God" or "son of God" was not at all uncommon; John the Baptist himself having been "sent from God" (John 1:6). And, if it was not for his claims that he suffered, it could hardly have been for the riot he caused in the temple as seeming to him still Jeremiah's (7: 11, 15) "den of robbers"; and, if we say it

was for his denunciation of Scribes and Pharisees, we must yet account somehow for the wrath of more humble people. And yet it is difficult to believe that he said "He that hath seen me has seen the Father."

6. The title "Son of Man" which he is said to have applied to himself (Mat. 26:24, 64; Mark 14: 21; Luke 22:69), and in the sense of Daniel's Chebar Enosh, is so contradictory of his modest claims that we suspect he meant the Ben Adam of the Ezekiel; the second and third chapters of which book not only originate this singular phrase (really "Son or Earth"), but associate it closely with that *Issea Rua<sup>c</sup>h* (Ezek. 3:12) or upraising spirit which developed into the third person of the Trinity; this Je-<sup>c</sup>Hezek-El who went to "them of the captivity" (3:15) and found them "impudent and stiff-hearted." The whole mission of Jesus might have derived its inspiration from these two chapters. Howbeit, it seems doubtful that Jesus claimed to be a son of David, from whose lineage Me-Shia<sup>c</sup>h was expected to come (John 7:41-42), for he was a Galilean, which was a mixed race, and he made the "common people" glad by proving from Scripture that Me-Shia<sup>c</sup>h was not to be

a son of David (Mat. 22:41-46; Mark 12:35-37; Luke 20:41-44).

7. In the John Gospel (4:26; 5:18; 9:35, 37) we find that Jesus more than once claimed distinctly that he was "the son of God." On one occasion, however, when charged with this assertion, he explained it away by a citation which showed that he was not claiming more than was said of all Jews in their ancient writings (John 10:33-36). In the Mark (3:11-12) he admits to the unclean spirits that he is the Son of God, but asks them not to make the fact or the assertion known. At the trial, while the other two synoptics render his reply as to this evasive or equivocal (Mat. 26:63-64; Luke 22:70), and the John confines the answer to the claim of the usual title of royalty, the Mark (14:61-62) gives the reply of Jesus that he was "the Christ" the son of "the Blessed"; which, supposing he spoke in his native tongue, and used the usual words, would be *Bar-ha-Baruch*, though Asherai (Ps. 1:1) is a name Ehieh gives himself (Ex. 3:14). But, whatever the precise answer, the synoptics all agree that it was in the highest degree exasperating to his judges and "the multitude." This rather confirms the John (19:7) which says Pilate was told that Jesus "made himself

the son of God." "Son of God" and "Man of God" are not uncommon phrases in Jewish literature, and applied to persons we are taught to consider as mortals (Hosea 1:10; 1 K. 17:24; Luke 3:38); and Jesus' own followers seem to have had such a name among themselves at the first (John 1:12; Rom. 8:14, 19; Phil. 2:15; 1 John 3:1). It therefore seems strange that, even if Jesus answered more positively as to this title than appears, his offense should have been deemed so heinous. And, if we couple this with the fierce denunciation he uses against the ruling classes as set forth in 23d Matthew, we are still left to surmise as to why he had no friends to stand by him, and was subjected to such cruel insults from the populace; though this surmise finds a solution in the knowledge that these latter incidents are an adaptation of him by the Gospels to the older ideals and rhapsodies, as I have pointed out (comp. Isaiah 53:).

8. When John Baptist sent to ask of Jesus "Are you he that should come?" there would seem to be no occasion for him to remain silent; and yet he does not then in so many words or in substance claim the Christhood, but merely refers to the cures performed by him (Mat. 11:2-5; Luke 7:18-23); not stating

that he was the offspring of that Mary at whose presence John himself had leaped in his mother's womb (Luke 2:42-45); and not reminding John of that wondrous baptismal recognition recorded in all the gospels, and which John was familiar with (John 1:26-36; comp. 3:26-36) at the time, but had evidently forgotten or he would not have made his inquiry. Now it may well be doubted whether healing the blind and lame, or even reviving the dead, was satisfactory evidence or answer to the important question, since Peter and Paul, besides Elijah and Elisha, did these miracles, even that of raising the dead to life, and hence could have claimed the Christhood with equal assurance; as, indeed, all the disciples, including Judas Iscariot, were given by Jesus the power to do the like (Mat. 10:8; comp. Luke 10:17), and were doubtless so engaged on every favorable occasion during the remainder of their lives, though for some purpose they overlooked Stephen and James when these saints were stoned, as Jesus himself seems to have neglected John Baptist, when that greatest born of women (Luke 7:28) was decapitated.

9. On the event of his public entry into Jerusalem, recorded in all the Gospels, the

Luke (19:38) and the John (12:13) say Jesus was greeted as "king," either by the disciples (Luke) or by the people (John), while the Matthew (21:9, 15) says they called him "Son of David," and the Mark (11:9) merely says they cried, perhaps sang, the famous Hosannah (Ps. 118:26, &c.), "Blessed he that cometh in the name of Jehoah," &c. Jesus took no offense at the adulation and recognition on this occasion; two of the Gospels (Mat. 21:16; Luke 19:39-40) saying he refused to reprove when asked to do so those who indulged in it, though at a former time the John (6:15) declares he refused to be made a "king." In further complication of his claims and conduct, it appears from the Luke that in pursuance of this triumph, as if elated by it, Jesus at once went to the temple and ejected its habitants, though the Matthew and the Mark say this was done the next day; and that he took possession of the building also appears (Mark 11:16); whereas in the John (2:15) we have it, in excess of the Jeremiah (7:11-15), which the incident imitates, that Jesus drove out the people with a scourge composed of small cords; which violence is in singular contrast with his gentler teachings, and with the saying that his own kingdom was not of this world (John



18:36);—the Crusades of the middle ages, which cost a million lives, having their inspiration in this conduct, founded on the text of the Jeremiah. This public entry was of course imitative of the Zechariah (9:9), where the *Malach* (trans. “king”) goes to Jerusalem riding on a “Hamor and on an Eair the son of Athon-oth, which is probably an allusion to the return of the high-priest Jehoshua from Babylon (comp. Zech. 3:1-10), for he came with Zeru-Babel (4:6-10), though Maccabeus may be the person (9:13). Two circumstances of this event are notable; one is that “all the city” of Jerusalem did not know who Jesus was till the “multitudes” who came with him told it (Mat. 21:9-11), and the other is that the civic authorities were highly incensed about it (Mark 11:8; Luke 19:47), as his arrest quickly followed.

10. Jesus perhaps over-estimated the plaudits he received. The effort of an unknown Galilean to personate the Zechariah text doubtless interested those who knew that text, and it may be that the Galileans as a partisan band displayed a partisan zeal in his behalf which over-awed the simple spectators. Jesus certainly was serious; and, if the demonstration was the cause of his arrest and execution,

this scene was the prelude to Christianity. Its tendency certainly was to instigate his violence in the temple, his seditious language of the 23d of the Matthew, and the assertion of his claims (Mat. 21:23-27; Luke 20:2-8). Yet he did not subsequently under-rate his own peril, and was too wary to remain over-night in the town (Luke 22:39; John 18:1-2); a fact which tends to show that, had he been captured during the day and in the town, there might have been those who would have resisted this, though the event proved otherwise as to such disposition on the part of anyone. It may have been his seeming timidity which caused Iskariot to betray and Peter to deny him, since their doubts must have then generated, if the silence of Paul and the other epistolary authors as to Iskariot can allow us to treat him as other than a personation of the usual attempt at fulfillment (Zech. 11:11-14). Jesus seems to have had the usual characteristic of an enthusiast, that of revulsion to despondency: appearing quite unmanned if those who were asleep at the time that night in the garden have given a correct version of his soliloquy there. It seems, however, that he awoke these men in order that all should escape (Mat. 26:46; Mark 14:42), and was captured while so en-

gaged. It must also seem that Jesus was surprised at his arrest, and at the number of the constabulary (Mat. 26:55; Mark 14:48-49; Luke 22:52-53), but restrained his friends present from resistance, though he apparently contemplated resistance before he went there by asking as to swords (Luke 22:36-38). To the constabulary he made no claim or pretension save that he had been teaching in the temple and they had come upon him as if he was a thief.

II. When brought before Pilate and the high-priest I have noted the wide difference of the four gospels as to what Jesus answered as to his claims. In the Mark only did he avow that he was the Christ; an averment scarcely consistent with the evasiveness and muteness which the same book says (15:2-5) he returned to Pilate, which may have been because neither understood the language of the other, unless his biographers have here practiced the adaptation evidence (Isaiah 53:7). The two conversations with Pilate as told in the John are not found elsewhere, they eschew the adaptation theory, and are counter to the synoptics; but their design seems to be that of showing that Pilate thoroughly interrogated Jesus and found him innocent. However this colloquy

may have gotten abroad and become imbedded in the John some seventy or eighty years later, there is a certain naturalness about it. If Pilate was a cultivated man it seems very natural that he should wish to know what Jesus meant by "the truth," a word which many people use without stopping to consider its purport; but as Jesus was probably only able to use Aramaic, he must have said "ha-Amen"; that "every one who is of ha-Amen heareth" (comp. John 17:17); and if Pilate did not understand Aramaic he may have caught the word and supposed Jesus to profess faith in Jupiter-Ammon, which was at the time the best known name of Deity around the Mediterranean, and known in Canaan at least since (1 Sam. 2:35) Shemu-El had been set up as an *Amen* (trans. "faithful") priest and an *Amen* (trans. "sure") house, who was to walk even before Me-Shia'h; and in Proverbs (8:30) Wisdom says he was "workman" (*Amon*) of Jehoah; and so Aimmanu-El was son of Aalomah (trans. "virgin") or the feminine "Eternal." The Luke (23:2, 5, 14) gives all the counts of the indictment, but in that book Jesus replied evasively or stood mute; nor did he reply to the scoffs of those who while he was on the cross taunted him with his claim to divine filia-

tion, told in all the Gospels, but one cannot say how far the adaptation process (Isaiah 22:8) affects that statement. In acknowledging himself Christ, son of the "Blessed" (Mark 14:61-62), which may have been Asherai (Ps. 1:1), we seem to have a reminder of the Egyptian custom, when after any good man died he became Osiri or an Osiri.\*

12. It thus seems that Jesus did not at all times make the same claims. That he was not condemned for "blasphemy" alone is clear, for the Romans would not have cared or understood his claim to Christhood as an offense; and we can not well admit that Jesus so poorly impressed Pilate that he gave him to be crucified on that charge alone, for even the subordinate chief-captain rescued Paul (The Acts 23:26-30) at Jerusalem under somewhat like charges; and hence there cannot be a reasonable doubt that Pilate believed Jesus to be seditious if we consider the pains taken by Lysias to protect Paul (The Acts 21:31-36) even before he had made it known that he was a Roman citizen; and so Gallio (18:12-16) did not even wait to hear Paul's defence, and even

---

\* The Hebrew word Asher is rendered both "happy" and "which" or "that." In the first of these meanings it appears to me as alluding to Osiri, from whom we perhaps get the word Isra-El.

the town-clerk at Ephesus (19:37-41) quieted the mob under like circumstances. The inscription, "King of the Jews," said by the Matthew and the Mark to be the words of Jesus's accusation, and said in the John to have been written by Pilate, might be argued either way, but seems to me to attest that by such claim, or some evidence of it, Jesus was executed as a political offender. The case of Me-Na'hem, the "Comforter" (Josephus Wars, 2:17), so like that of Jesus as to startle us, seems to have been settled by the Jews alone; but, in view of the connection of Jesus with Egypt, it would be interesting to know more about "the Egyptian"\* (The Acts 21:37-38), whom Paul was accused of being, whom he does not disavow, and who disappears in a mysterious manner (Josephus, Antiq. 20:8). It must be remembered that we have but one, and that

---

\* "Moreover, there came out of Egypt about this time to Jerusalem one that said he was a prophet, and advised the common people to go along with him to the Mount of Olives. \* \* \* He said further that he would show them from thence how at his command the walls of Jerusalem would fall down and he promised them that he would procure them an entrance into the city through those walls when they had fallen down. Now, when Felix was informed of these things, he \* \* \* came against them with a great many horsemen and footmen from Jerusalem, and attacked the Egyptians and the people that were with him. He slew four hundred of them, and took two hundred alive. But the Egyptian himself escaped out of the fight, but did not appear any more."—Josephus, Antiq. 20:8.

the favorable, side of the case of Jesus, and even in that we have it that he denounced the Jewish authorities and was seditious in the temple, and for such conduct he would have been punished in any country at that time and even in our day. It ought to be possible, after these many centuries, to view a historic statement judicially.



## CHAPTER XII

### TRAITS AND OPINIONS OF JESUS

I. The personal views and traits of character of Jesus, as presented in the Gospels, may be considered in connection with what has been said. That he has been assimilated to the ancient concept of all the Levantine people of a divine worker, who appears among men as a toiler and sufferer for their betterment, and goes away baffled, only to return again for a future triumph, must not cause one to overlook the statements made respecting him as a man and a teacher of men. That the Gospel narratives were written at least a generation after his life closed, that they seem unknown to Paul, that we do not know the names of their authors, that their details are not substantiated by any contemporary narrative, and that these details may be largely the arguments as it were of fervid supporters, whose quarry for their structure was in the Jewish Scriptures, cannot obscure the fact that there was some attractive person in the early part of the first

century to whom this portraiture was applied, and to whom, later on, and even after the John Gospel was written, supposedly about A. D. 100, was applied the first two chapters of the Matthew and the Luke, and of which the Mark and the John are free; and the existence of this person seems amply attested by Paul, who says he knew James the Lord's brother (Gal. 1:19; 1 Cor. 9:5), and says he saw Jesus (1 Cor. 9:1) and had known him (2 Cor. 5:16), even giving him traits of character (2 Cor. 10:1): though that he should afterwards have "persecuted the church of God" (1 Cor. 15:9; Gal. 1:13), having seen and known Jesus, would imply that Jesus made no very favorable impression on him, and Paul "made havoc" of the church till he received that revelation of Jesus Christ (Gal. 1:12, 16) which the author of The Acts many years later elaborated from a visit to Arabia or Erebus into a theophany while he was on his way, as Jonah to Nineveh or Elishea to Damascus,\* to the latter town (Gal. 1:17; comp. 2 Cor. 12:32-33), but which revelation convinced Paul that by his resurrec-

---

\* No account in the Bible is more crude than this alleged vision of Paul. That he should have had letters from the priests at Jerusalem to arrest people at Damascus, and fetch them bound to Jerusalem (The Acts 9:1-2, 14; 22:5) would scarcely be reasonable if Damascus was a suburb of Jerusalem.

tion Jesus was the Christ, and not that his works or words, his wondrous birth or heavenly recognition, were evidence, for he had not heard of these, if we judge from the four books which are all of his undisputed writings.

2. But the Gospels seem to be from three sources, of which the Mark and the more elaborate Matthew are one, the Luke another, with free use of the two first, and the John the third; and the three first took shape, much as now, some time early in the second century, and the John somewhat later, as also The Acts; though there was some original of the synoptics perhaps before the fall of Jerusalem, B. C. 70, but perhaps written abroad, and in the Greek language.

3. In their English dress, and the best style of that language in the day of its unadorned strength and virgin purity, we have the discourses of Jesus, or what purports to be such. They are, however, not more life-like than the story of Joseph or Ruth or the Odyssey, though better adapted to the serious or religious mind. Jesus advances moral precepts, not new perhaps, but illustrated by quaint and felicitous "parables" or similes; disclosing both closeness of observation and fecundity of imagination; drawn too from such

homely scenes and subjects that they must long charm by their simplicity and realism. There seems to be no great reason why they should have attached any cultivated person to him, and so they did not, unless we allow Nicodemus; but it is strange that he should win to himself so few followers or believers among an ignorant and credulous population, wretched and agitated as they were at the time. He is not shown to have been learned, or versed in other than Hebrew literature; he could not read Latin (Mark 12:15-16); he said Sheba was "in the uttermost parts of the Earth" (Mat. 12:42); he was not accurate as to Hebrew history (Mark 2:26); he believed that physical maladies could be cured by exorcism and faith in that exorcism on the part of the patient (Luke 5:24, &c.); and he declared the dervish John the Baptist the greatest of men (Luke 7:28). Yet one would say that Jesus is shown to be keen and penetrant as to social conduct and conditions, for his controversies disclose this.

4. He is perhaps not responsible for being made inconsistent. If he is made to say "I came not to judge the world, but to save the world" (John 12:47), why should he constantly be adjudging the Scribes and Pharisees to be

"hypocrites," "vipers," &c.? since no cultivated person would use such epithets. He is also shown to speak evil of the wealthy (Luke 18:25), and as encouraging an idle and thriftless life (Mat. 21:31); but these sayings must be taken in connection with the belief of Jesus or the writer, that the Kingdom of Heaven was "at hand," and hence there would be no need for property, no occasion for industry. So, his indiscriminate censure of lawyers, &c. (Luke 7:30; Luke 11:46), which may have led many Christians into the great vice of intolerance, may be ascribed to the warfare he was waging against those he regarded as standing in the way of pending national salvation. The same may be said of his praise of the poor and the meek, since these were the forces that were being arrayed against those who were full of "hypocrisy and iniquity" (Mat. 23:27), and who were "serpents, off-springs of vipers" (:33). When we consider, on the other hand, the sermon on the Mount, and other elevated or tender sentiments of Jesus, we are disposed to assign the fierce discourse of the 23rd of the Matthew to the reckless John Baptist, who denounced the Pharisees and Sadducees as "off-springs of vipers" (Mat. 3:7), and yet John escaped the retaliation of these people,

while Jesus did not, but even alienated some who had once believed on him (John 8:31-40). In this connection must be noted the queer story of Dives, whose only crime was his prosperity, unless we add that of his tolerating the scrofulous beggar Lazarus about his table; a story which a certain "rich man of Arimathea," who buried Jesus when his faithless saints had left him to rot on the cross, either never heard or nobly forgot; though this rich Joseph merely adapts the Isaiah (53:7). Not less repugnant to our sense of justice is the tale of that prodigal whose worthless career and wasted opportunities are, on his penitence, made the occasion of humiliating another son who was moral and dutiful. A traverse lesson to these is the parable of the thrifty and the unthrifty stewards (Luke 19:12-27), which may be an explanation for accepting the hospitality of the wealthy Zacharias (19:2).

5. The deportment of Jesus, apart from his manifest hostility to the ruling Jews, was chaste and simple and kindly. That he was charged with gluttony and wine-bibbing (Luke 7:34) perhaps shows that it was known that "prophets" "wore a hairy mantle to deceive" (Zech. 13:4) and lived on meagre fare; besides which it must appear that Jesus was of a

magnanimous disposition such as enables men who possess it to adapt themselves to their surroundings. He was usually tender to women and children, and sympathetic toward the afflicted, though he would "let the dead bury their dead," and said no one could be his disciple unless he hated his wife and mother and children, &c. (Luke 14:26), which latter saying is a verbal expression of extreme fanaticism, inconsistent with the general concept of him. He spoke harshly to his mother (John 2:4; 19:26; Luke 8:21), not calling her by that dear name; insomuch that one might suspect he had suspicious opinions of her; yet this may be understood as having much of the Shemitic idea of the obscure position that women should occupy when outside the household. Toward Magdalene, out of whom had come seven devils, he must have exercised some consideration as due to a social outcast who followed him with singular devotion. But, in whatever instance he may be shown to have lacked tenderness, one might account for it by the fact of his absorption in the mighty mission he conceived himself to be engaged in. It may be, too, that when embarked on his tumultuary career he had little time to devote to those domestic relations which soften life; of which



we get one glimpse, however, in his visit to the home of Mary and Martha. In hours of meditation and relaxation, when not striving and urging, he must have been amiable, for he drew to himself the affection of women, and he must have been magnetic to his intimates, for they seem to have been devoted to him till put to a cruel test. We must set aside the grief he showed for Lazarus; indeed the entire incident must be discarded; accepted only as symbolic; as an allegory of his own mission to a sleeping people, which the John Gospel, in which it alone is told, happily adapts from the story of El-Ishea and Ben-Hadad, and 'Haza-El (2 K. 8:7-15); for Lazar and El-<sup>c</sup>Hazah ("dream-god") are the same, and so Jesus and El-Ishea are the "issuing" or "lifted-up," while Ben-ha-Dad is the "Son of David," and the napkin or "wet-cloth" (*Ma-Chebar*) is the "glory" of God of which Jesus speaks; just as the daughter of Jair-us is a repetition of the story of the son of the Shun-Ameth on whom the same El-Ishea "stretched" (*Gahar*). Howbeit, the contrast of the women of the Jewish stories with those who attended Jesus is much in favor of the latter, if we except Rizpah, 'Hannah, and one or two others; and all womanhood is ennobled by the devotion the female

friends of Jesus showed him, when we have one who bathed his feet with her tears and dried them with her hair (Luke 7:38, 44), and another who went early to the empty sepulchre only to come back with the despairing cry "they have taken away the Lord out of the tomb, and we know not where they have laid him" (John 20:2); and this grief of Magdalene (*Ma-Gadol-ah*, "great-Mother") reminds one of the grief of *Kyb-Ele* or *Magna-Mater* for *Athys* (Gr. *Atos*, "year") and the search of *Athor* or *Isis* for the body of *Osiri*.

6. And yet the amiable side of Jesus is in strict accord with the gentler side of religion; with the cradle of all new religions. It is innocence and tenderness, the childlike or feminine, docility and flowers, dimples and down, to which the taxed and tensified human imagination constantly recurs. Jesus as *Che-bar Enosh*, or judge of the quick and dead, leaves a vacancy. So does the Holy *Ruah* with its tongues of flame. These do not cool the hot temples of age and thought. Every new religion is a protest against the austerities and formulars of the old. These protests make the mythic dynasties. *Oros* succeeds *Osiris*, *Jupiter* succeeds *Saturn*, *Apollo* succeeds *Jupiter*, *Hyacinth* succeeds *Apollo*, &c.; and so with

Juno or Sarah superseded by Io or Hagar. Thus Jehoah supplanted Elohim, and Jakob supplanted Esav, and Jesus supplanted Jakob or Israel. The great nature-mother has scarcely had a better fate, since it is Ceres and Persephone, Juno and Io, Sarah and Hagar, Naomi and Ruth, &c. The Hindus call these changes a series of incarnations. The Latin races, who mainly compose the Church of Rome, have somewhat supplied the too masculine Jesus with the virginal or motherly Mary, who in turn will some centuries hence bear the name of Lourdes or Guadalupe, as a tenderer phase. It is a divine procession, with its feet toward the shade, but with eyes averted toward the blushing dawn.

7. And what else? The maiden with her love-sorrow cannot go to Jesus for a confident, for he is a young man. The timid wife laboring in child-birth or grieving for her dead offspring must also go to the Mater Dolorosa as more in touch. The ancient Syrian or Greek, adjudged or afflicted by his chief deity, would turn to the wine-god Eshach-ol or Escal-Apius, Noah or Dionysus, &c., for succor, as this deity, half-mortal, had suffered or might also suffer. So, when our Gospel story reached the more genial climes of Egypt and Greece, the

character of Jesus was found to be of too severe a type, and then were prefixed the two first chapters of the Matthew and the Luke, with their sympathetic account of the mother and her infant, old as it was in those lands of verdure and recurrent seasons, but which has never yet been quite assimilated to the mind of the men of the desert, who require a deity of more sinewy arms.

## CHAPTER XIII

### THE HOLY GHOST

1. Jesus, the second person of the Christian triad or trinity, has drawn to himself much attention, yet little is said of the third person. This latter is called in English the Holy Ghost or Holy Spirit. Christianity does not characterise this mysterious personage as a man, and scarcely ever as an angel; indeed, it is one tenet of faith more unsubstantial and imaginary than any other.

2. The only animal figure we have of it is that of a dove when it descended on Jesus at his baptism, and there it is called the Spirit of God (Mat. 3:16), Holy Ghost (Luke 3:22), and proceeds to lead Jesus into the Wilderness. This appearance is in conformity with the Isaiah (11:2), where it is said "And the Ruah<sup>h</sup> upon him a Ruah<sup>h</sup> of Jehoah," &c.; and so (Num. 11:25) Jehoah came down and took of the Ruah<sup>h</sup> that was upon him and put it on the elders, whereupon they prophesied when "Noah<sup>h</sup> upon them the Ruah<sup>h</sup>." There

seems some connection of these several texts with the Flood-hero Noa<sup>h</sup> and his "dove" or Jonah. In Egyptian hieroglyphics the dove or pigeon is Ne<sup>h</sup>, and the pigeon was Kal-em-Pe\* or "bird-of-Heaven," while Ne<sup>h</sup> means "entreat," "pray," and a pigeon was thrown to each of the four quarters when a new king was proclaimed; which last custom, as well as the word Na<sup>h</sup>, accounts for the dove as a symbol of the Rua<sup>h</sup> at the baptism; Na<sup>h</sup> or Noa<sup>h</sup> in Hebrew meaning "rest," "comfort," but possibly connecting with the Egyptian word and symbol, as the "Comforter" connects with the Holy Rua<sup>h</sup>.

3. Rua<sup>h</sup> in Hebrew is variably rendered "spirit," "wind," "breath," and in Phœnicia Rua<sup>h</sup> was a name of Deity, or personification of Deity, having the same general meaning as in Hebrew. In Egyptian the word Re<sup>h</sup> means "wise," "knowledge," and the Re<sup>h-k</sup>Het were the "counsellors" or magi at the court; hence probably Pa-Raklet-os or "the Comforter" is made by prefixing the definite article, and is from the Egyptian tongue as "the Counsellor." It seems likely that this word Re<sup>h</sup> gave us

---

\* Kal-em-Pe must be the Latin word Col-um-Ba, a name applied to the dove and pigeon. Colombo, who was the first European that arrived in the West Indies, had a name of this meaning.

the Latin word *Rex* and the Greek *Arch-on*; perhaps *Rosh* in the Hebrew. The title *Ab-Reh*, applied to Joseph (Gen. 41:43), may be *Ap* or "judge" and *Re<sup>h</sup>* or "wise."

4. In the story of the Creation the *Rua<sup>h</sup>* *Elohim* is said to *Ma-Ra<sup>h</sup>* a *Peth* in the face of the waters (Gen. 1:2) when darkness was on the face of the *Tehom*, whereupon *Elohim* called for or made light, for Earth was *Tohu* and *Bohu*; which description seems copied from the *Jeremiah* (4:23), where it seems (v. 11) a fiery *Rua<sup>h</sup>* is to come from the wilderness to cause this desolation. *Ma-Ra<sup>h</sup>* means to "rub" or "soften," in Arabic it means to "anoint," and *Peth* is a "hole" or "fissure"; hence it would seem that the *Rua<sup>h</sup>* softened the "deep" or *Tehom* till an opening was made in it from which light was emitted. *Ma-Ra<sup>h</sup>* is used here to express the function of the *Rua<sup>h</sup>*, it must seem, for it is the same word, and if we read *Ma-Ra<sup>h</sup>* as "breathed" on the *Tehom* or inert mass we may understand that this breath of *Elohim*, called *Rua<sup>h</sup>*, set it in motion or activity. In the *John Gospel* (20:21-22) *Jesus* is made to assume the chief characteristic of the *Rua<sup>h</sup>* when he tells his disciples "As the Father has sent me, so send I you," and breathes on them, thus setting them



to work or in motion. So, the mighty wind at Pentecost, parting into tongues of fire, sat on each of the assembly, giving them power to speak in several languages. These and other texts show that the Rua'h Elohim was in accord with much of the ancient belief that the wind was the breath of Deity. In the Ezekiel (37:1-14), where our interpretations make the Rua'h "spirit," "breath," "wind" in the same passages, it might seem that, if these were the author's meanings, he was toying with the several uses of the word.

5. The Chaldean account of the combat of Marduk and Tiam-at has been suggested by Delisch Jr. and others as the original of the Hebrew account of the Creation, and it seems certain that Tiam-at is Tehom or the "deep," and the Greek translators of Berosus understood Tiam-at to mean the sea; but the Chaldean narrative makes her the mother of Chaos. Marduk seems certainly the personification of light and order, and F. Lenormant says his name is from the Akkadian words Amar-Atuki or "Sun-brilliance," which as light would leave to Tiam-at or Tehom the character of darkness or night, perhaps cold or winter. Marduk attacks her; his chief weapons being the Shar-i or "winds," which penetrate her Pa

or "mouth" and enter her Kerash or "abyss." The "bad" wind, as it is rendered, is Ma-<sup>c</sup>Hull-ah, which in Hebrew is rendered usually "sickness," but also "round," hence "whirl" or "Whirl"-wind, which would connect Shar with Seair-ah, which carried off Eli-Jahu, and was suspected of being a Rua<sup>c</sup>h of Jehoah (2 K. 2:16), and was both a mighty Rua<sup>c</sup>h and Seaar-ah in the case of Jonah (1:4). In the Egyptian story of the combat of <sup>c</sup>Heru with Set the victor as the winged globe pursues Set; but the Egyptians depicted the winds as winged and with the head of a ram.

6. In the Ezekiel (37:5, 10) it appears that the dry bones would live if the Rua<sup>c</sup>h was put into them, but this was figurative of the Rua<sup>c</sup>h of Jehoah (v. 1) which was to restore the house of Iserael, for when Jehoah Elohim made Adam the words "breathed" and "breath" are Pa<sup>c</sup>h and Neshem. This Jahvist writer seems to treat the Rua<sup>c</sup>h as merely "wind," for it is he who says that Jehoah Elohim was going in the garden in the Rua<sup>c</sup>h of the "day" or Jom, and yet as the pair hid themselves at hearing his Kol or "voice," "noise," we might read Rua<sup>c</sup>h as a hot wind rather than "cool." The regular Jahvist seems to say that, owing to their iniquity, Jehoah declared "My Rua<sup>c</sup>h

shall not remain in the man always; he flesh; and he shall have his days a hundred and twenty years"; which implies that mankind were immortal before that time by the fact that Jehoah's breath or spirit was in him or on Earth; and "a Rua<sup>h</sup> of animals" seems to have been in all flesh (Gen. 6:3, 17), for °Ha-im seems to me "animals," not "living." These texts lead one to the conclusion that Rua<sup>h</sup> means generally brèath, respiration, wind, as a condition of life, not a personification. The breathing of Jesus on his followers was an unction or sanctification, but endowing them with divine power and authority.

7. More different still are other texts. The (not "a") Rua<sup>h</sup> stood amid the host of Jehoah (1 K. 22:21), who suggested a treacherous mission, and the Rua<sup>h</sup> offered to execute it by putting a Rua<sup>h</sup> liar in the mouth of all A<sup>he</sup>-Ab's prophets; which incident shows that the Rua<sup>h</sup> was a distinct personage, and different from the menials or Zebe of Heaven and of Jehoah; entirely separate from Jehoah himself, yet his agent. But this personage is "the Rua<sup>h</sup>," and the Rua<sup>h</sup> "liar" or Sheker he put into the mouths of others must be rather a breath or utterance, an inspiration or respiration, so that the Rua<sup>h</sup> or "Spirit" of

Jehoah, whom the English versions call holy Ghost, is not the same as the Rua<sup>c</sup>h, "spirit," "breath," which is in mankind or that which is imparted to pious Christians. It will not do to say that this scene in Heaven was a mere vision of Micha-Jahu, since we have much the same scene in the Job, where the Satan appears among the sons of the God before Jehoah, and is authorised by him to afflict and ruin the most perfect man on Earth. These two instances are to be remembered when we read 2 Sam. 24:1 and 1 Chron. 21:1, where in the one narrative it is said "Again the Ap (or Ap<sup>h</sup>) of Jehoah was <sup>c</sup>Har-oth in Israel, and he Ia-Sat David," &c.; whereas in the corresponding account of the Chronicler it is said "Stood Satan above Israel and Ia-Set David," &c.; this Ap or Ap<sup>h</sup>, rendered "anger," being properly a "breathing-place," the "nose," and expresses the hard breathing of an angry person, Gesenius states; hence is quite near Rua<sup>c</sup>h or "breath"; but the pious Chronicler converts the Ap of Jehoah into Satan, that is, Jehoah's angry breath when <sup>c</sup>Har-oth or "kindled," "burning," "wax-hot" (Ex. 22:24, &c.); the <sup>c</sup>Heru or "burned" of the Isaiah (24:6) being the Egyptian word Anglicized as "Horus," and thus seeming to identify the wrathful Jehoah

with the victor over Set, whose name probably appears in the Ia-Set or "moved," properly "incited," "seduced," as Ai-Zebel "stirred-up" A<sup>c</sup>he-Ab to follow after Gillul-im or "ghouls" (1 K. 21:25-26). But the Rua<sup>c</sup>h sent to A<sup>c</sup>he-Ab, and the Satan sent to Job, were personalities that could talk to Jehoah, and not a blast from his nostrils or a hot breath from his mouth; courtiers and counsellors of Jehoah, whose artful intellects were malevolent; and malevolent they remain when the one leads Jesus to the other to be tempted. Yet it is the Rua<sup>c</sup>h and not the holy Rua<sup>c</sup>h which thus conspires with Satan (Mat. 4:1; Luke 4:1), though this is not clear (comp. Mat. 3:16); and even if it was the holy Rua<sup>c</sup>h its conduct in co-operating with Satan to tempt Jesus would seem far less vicious than the permit given by Jehoah to Satan to afflict Job, or the suggestion of Jehoah that "the Spirit" should seduce A<sup>c</sup>he-Ab to a bloody death, or that the Ap<sup>c</sup>Har-oth or "breath hot" of Jehoah should seduce David to number Israel in order that a pestilence should desolate the land.

8. In connection with this "hot breath" of Jehoah, which seems another name for the Rua<sup>c</sup>h or "Spirit" of Jehoah, called Satan by the Chronicler, must be mentioned the Chal-

dean tablets, translated by the learned George Smith, where the gods Anu and Ea send Dibbarra the god of pestilence to punish mankind; and this Deber (2 Sam. 24:15) was sent by Jehoah into Israel, and slew 70,000 people. The word Deber and its forms is mostly used for "to speak," "word," "command," "oracle," and so, as somewhat that issues from the mouth, may thus connect with Rua<sup>h</sup> as breath or spirit, and the Dibbarra of Chaldea may express the hot breath of fever or of anger which in the Hebrew story follows the Ap<sup>h</sup>Har-oth of Jehoah.

9. The statement that the Rua<sup>h</sup> of Jehoah "came-mightily" or Zela<sup>h</sup> upon Shimeshon, Sha-Aul, and other Gibbors, means that it "prospered" them, not "came-mightily," though the word is close to Zel or "shade," and may mean that the Rua<sup>h</sup> invisibly attended them. In the case of Sha-Aul, the Rua<sup>h</sup> of Jehoah left him after it came upon David, and an evil Rua<sup>h</sup> from Jehoah troubled Sha-Aul till Jehoah's favorite David charmed it away with music, as no other person could have done, it must seem. It thus again appears that there are evil spirits at the command of Jehoah, whom he sends out to trouble people he dislikes. The evil dream sent by Zeus to Agamemnon

was perhaps of kindred species, and so the Eumenides or Furies to whom the Greeks paid divine honors; but the Greek idea so strongly personified in the Furies, seems more as if from the seven Hathors of Egypt, of which we have some glimpse. The Furies were considered agents of Deity to inflict punishment in this life and in Hades. They drove Orestes to fits of madness, as the Rua<sup>h</sup> of E<sup>l</sup>ohim did Sha-Aul,\* but Orestes was pardoned by Apollo. Sha-Aul's evil Rua<sup>h</sup> came more than once (1 Sam. 18:10; 19:9), was Zela<sup>h</sup> in one of these, which was probably the reason why the hand of David failed this time to appease him; but the statement that a Rua<sup>h</sup> of E<sup>l</sup>ohim had left him seems to have laid him open to an evil Rua<sup>h</sup> of E<sup>l</sup>ohim; hence we may infer that one who has the Rua<sup>h</sup> of E<sup>l</sup>ohim is free from its evil brother; in fact is turned to a man A-<sup>e</sup>Har (10:6), perhaps <sup>e</sup>Heru or "Horus," as all the kings of Egypt had <sup>e</sup>Heru names; "for the E<sup>l</sup>ohim with thee" (v. 7).

9. And "prophesy" is one of the faculties or endowments which resulted from having the Rua<sup>h</sup> (v. 7; also 19:23-24; Num. 11:25). A

---

\* Matricide was the crime of Orestes; that of Sha-Aul was a partial disobedience of a hideous command of Jehovah (1 Sam. 15:3, etc.).



Nebie or "prophet" was one who could foretell the future or reveal the unknown, and to which pretensions was added often contortions and ravings like those of the Sibyl (1 Sam. 18:10). The disciples seemed to have understood the old custom when the Holy Ghost came as a wind at Pentecost. This effect gives us the dogma of inspiration, applied to all the writers of the canonical books, and which seems literally to mean that the person inspired has in-breathed the breath of Deity; hence in turn can impart the Divine afflatus, or breathe on a writing so as to make it the word of Deity (from Ad Flare, "to blow"); as at the first a Rua'h of Elohim Ma-Ra'h a Peth or "hole" upon the face of the waters (Gen. 1:2); that is, "softened," "rubbed,"\* an opening in the watery Tehom or "deep," "Chaos," thus animating it for divine purposes. The Nebie was thus a "man of Elohim," as frequently said, and could even restore animation by putting his mouth to the mouth of the dead (2 K. 4:34). Likewise were their utterances which came forth with his breath, as this was the Divine breath; therefore familiar with divine fore-

---

\* Compare "plaster" put on the boil of °Hezeki-Jahu (Isaiah 38:21).

knowledge, the Greek Pro-Phanai or "to speak before." The word Nebie seems to have no such meaning, but is supposed to come from the word Nebaa, to "boil forth"; yet it is more probable that the word Naba<sup>h</sup>, to "bark" as a dog or wolf, is to be associated with the word, for it seems sure to me that the worship of "A-Nub-is," as the Greeks called Anup the wolf-head angel of the tomb, had its focus in Syria at <sup>o</sup>Heberon, Noba<sup>h</sup>, Kenath, &c., and this is shown by Chaleb the son of ie-Pun-eh, reverse of ha Nup-ei, as Chaleb is "dog" and was a Keniz or "hunter"; and so Noba<sup>h</sup> took Ken-ath (Num. 32:42), wherefore the Greek word Kuon or Kyu-os and the Latin word Canis; and the worship of Chaleb or Anup, otherwise Naba<sup>h</sup> or the "barker," may have given us Nebie as a priest of A-Nup-is, who in primitive times perhaps imitated the bark of a dog or howl of a wolf in their frenzy or incantations, that is raving or "prophesying." The dog in Egypt was generally very sacred, and Horapollo says it represented a scribe, a prophet, &c., but, as Sir Gardner Wilkinson says, this was probably the dog-head ape, symbol of Thoth and of letters; yet the "wolf" or Unesh and the "fox" or Sabu (the Hebrew

Zeeb and Shuaal\*) were also locally sacred, being symbolic of Anup, and seem connected with embalming and the tomb. But Neb in Egyptian means "lord," or is so rendered, and it is probable that Nebie is from that word, as indicating superiority, though I prefer to suppose the dervish wrapped in a wolf-skin was called a Nebie because attached to the cultus of "Anub-is" or Chaleb; nor is it to be overlooked that King Sha-Aul the first Meshia<sup>h</sup>, who goes to the land of Sha-Aal-im or "jackals" (1 Sam. 9:4), who dwelt much in caves, and whose name is nearly exact with She-Aol or the "grave" and Hades, was in some degree a phase of Anup, and hence was among the Nebie (1 Sam. 10:11; 19:24). And a name of Anup, Mr. Budge says, was Governor of Se<sup>h</sup>et or "hall-of-God," whence perhaps the Hebrew "destruction" or She<sup>h</sup>-ith (Ps. 16:10, &c.; comp. She-Aol, Num. 16:30, 33, &c., with going down to Sha<sup>h</sup>-ath, Job. 33:24; Ps. 30:9, &c.), which as "pit" is the same as She-Aol. It is certain that religion largely rests on the professed knowledge of the future abodes of the soul claimed by the priests in all ages, and, while very little is said of this in Hebrew writ-

---

\* Shu-Aal is also rendered "jackal;" in fact Sha-ghal gives us "jackal."

ings (Isaiah 14:9), even to a late period the Nebie was said to have the Rua<sup>h</sup> of Elohim in him (Dan. 4:8, 9; 5:14).

10. In the instances of the actual presence of Jehoah we find that he is not usually attended by a Rua<sup>h</sup> as a personage. Jehoah tells David (2 Sam. 5:24) that he must bestir himself to battle when he hears the Kol marching in the tops of the mulberries, or the Kol of marching, which implies a Rua<sup>h</sup>, and of course that of Jehoah. At °Horeb, after the Maleach of Jehoah had ordered Eli-Jahu to eat, a Debar of Jehoah came to him, questioned him, and told him to stand before Jehoah in the mountain; and Jehoah passed over, accompanied by a great and strong Rua<sup>h</sup>, which broke mountains and rent rocks before Jehoah, [and] not in the Rua<sup>h</sup> Jehoah; and after the Rua<sup>h</sup> an earthquake, then a fire, but Jehoah was not in them; and after the fire a Kol Demem-ah Dak-ah which caused him to hide his face in his mantle and stand at the mouth of the cave, "and behold to him a Kol," and said "Why to thy mouth Eli-Jahu?" just as the Debar had asked, meaning perhaps for him to speak, or perhaps meaning to ask if as in v. 18 his "mouth" or Pah had kissed Ba-Aal. But this Kol or "voice" seems that of Jehoah (v. 15).

who now gives orders of a bloodthirsty nature (v. 17). I have in this volume called attention to this Kol Demam-ah as connecting with the Kol Demei of Kain, "crying to me from the Adam-ah" (Gen. 4:10), which has opened its Piah to take the Demei of his brother, and with the A-Kel Dam-ah of Iskariot, which seems a "voice of blood," and which we may understand perhaps at least as an accusing conscience, and in the sense of the classic Furies; for Eli-Jahu had butchered 450 priests at C<sup>h</sup>armel. We have here the Debar or "word" and the Kol or "voice" as apparently dividual entities, according with the "pestilence" angel Dibarra (2 Sam. 24:15) of the Chaldeans, and with the Kol Pia<sup>h</sup> or "voice breath" (comp. i-Pa<sup>h</sup> or "breathed," Gen. 2:7) of Phœnician myth-lore, whose wife was Bahu (comp. Gen. 1:2) according to Sanchoniathon,\* and who is evidently the same as Rua<sup>h</sup>. And we have in this dramatic theophany the Rua<sup>h</sup> rending the mountain and breaking the rocks of <sup>o</sup>Horeb before or in front of Jehoah, and but for the "earthquake" and the "fire," Ra-Aash and Esh, it would certainly seem that this Rua<sup>h</sup> was a personality,

---

\* Sanchoniathon says their children were <sup>o</sup>Hav-ath and Adam Kademun.

yet Ra-Aash is not always "earthquake," and maybe "thunder," "tumult" while in Chaldaic myth-lore Ishu was the fever demon, companion of Debarra; still, when we note the dividuality of Rua<sup>h</sup> in the previous chapter (1 K. 18:12; and so 2 K. 2:16; Ezek. 3:14), we may suspect the gigantic bird Rukh of Arab fable to be an issue of this Rua<sup>h</sup> concept.

11. Jehoah is also attended by his Chebor or "glory," rides on â Cherub (the two words have the same letters), and speaks out of a Seair-ah or "whirl-wind;" but he carried Beni Isera-Ël on wings of "eagles" (Ex. 19:4) or Neshar-im, which is possibly the Shar-i or "winds" of the Chaldaic Marduk in his combat with Tiam-at. In the vision of °Hezeki-Ël the likeness of the Chebod or "glory" (the Egyptian <sup>k</sup>Haibit or "shadow") of Jehoah (Ezek. 2:28) and winged °Hai-oth came in a Rua<sup>h</sup> Seaar-ah (Ezek. 1:4) from the Zephon, with a great cloud and an Esh; out of which Esh or "fire" came these four °Hai-oth or "beasts" (feminine), which went wherever the Rua<sup>h</sup> went (vs. 12, 20), and were perhaps the genii of the four cardinal points, or their winds. "And came in me a Rua<sup>h</sup> which spake to me, and set me on my feet," &c. (2:2), so that it was a Rua<sup>h</sup> that spoke and uplifted

‘Hezeki-El (3:12), sending him to the captives with the “Thus saith Adonai Jehoah” (2:4); and this instruction was attended by a Kol of a great Ra-Aash,” Blessed Chebod of Jehoah” (3:12); Ra-Ash being Eli-Jahu’s “earthquake”; but as “rushing” we may see how the author of The Acts (2:2-3; also 4:31) found his phenomena. That it was the Rua<sup>ch</sup> that entered into ‘Hezeki-El, and spoke to him, appears again and again (Ezek. 4:24; 8:3, 5; 11:1-2, &c.); giving him strength and voice, not alone to take messages to Iserael, but to talk with Jehoah, whose Chebod was often at hand.

12. This Chebod of Jehoah was bright, and is compared to the rainbow (1:27-28), while the Egyptian <sup>k</sup>Haibit was the shadow of a person after death, and very much the same as the popular concept of a ghost in modern sense. The rainbow was the classic Ir-is, messenger of the gods, especially of Hera; the name perhaps coming from Syria and Ethiopia as Air or “watcher,” as in the later Hebrew (Dan. 4:13, 17, 23), where it is called a holy-one from Heaven, but is masculine. The Chabod of Jehoah would doubtless be a dazzling apparition, like or the same as the Shechin-ah when Deity is in his Shechan or



"dwelling," which Chabod was like a bright cloud (1 K. 8:11), though in the next verse (12) Jehoah is said to Shechan in "thick-darkness" or Aaraphel. The Chabod is a more lofty concept than the real presence of God in the wafer at the Roman Church communion, but seems in the Daniel (1:26-27) to have the appearance of a man, which brings it more in harmony with the <sup>k</sup>Haibit or "shadow."

13. There is some connection between the Rua<sup>h</sup> or "Ghost" and the Shed-im or "dæmons" who were worshipped by the Jews, and who "came up from the Kibor" or "grave," not "of late" (Deut. 32:17; also Ps. 106:37). F. Lenormant says Shed-im was the Chaldean word for genii, but if they were from the tombs it is more likely they were what we call ghosts or spirits of the dead; and children were sacrificed to them, as the Romans sacrificed their children to Penates or household gods, perhaps ancestors. The word Shed, Shud, or Shedad, means "lord," "powerful," "to do violence," "destructive," and from it comes El Shadda-i, rendered "God Almighty"; properly perhaps God of Shada-i or Shed-im, who were evidently powerful and destructive, and from the tombs; hence "dæmons" or "devils" or "genii" might well be a correct rendition in later times

of the once good beings who were subordinates of the chief El. In Phœnician mythology Shadid was son of El or Il, who slew this son; so Sisera "fell down Shadud" (Judges 5:27), perhaps "destroyed." But this story from Sanchoniathon, relating to the theogony of Byblos, seems to connect this divine son with the city A-Shedod in Philistia, where, as a phase of Adonis, he was probably worshipped. The Deuteronomy is said by DeWette and most scholars to have been written in the time of Josiah, and Psalm 106 is later than the Captivity of Babylon (v. 46); so that these Shed-im were not of very remote date as objects of worship, or as recipients of the blood of children (Ps. 106:37).

14. The phrase "gave up the ghost" occurs several times, and the word "ghost" is Gevaa; but this word is perhaps the same as Gev-ah and Gevi-ath, "body," "corpse," and the rendering should probably be "gave up the body"; and yet the word is simply i-Gevaa, and "give up" is gratuitous. The reading is "And i-Gevaa and died Abraham," &c., while the Gevi-ath of Sha-Aul was fastened to the wall of Beith-Shan (Guph-ath in 1 Chron. 10:12); hence the reading should accord with the definition of Gesenius, "And breathed-out and

died Abraham," &c., so that "gave up the ghost" is more true than felicitous if ghost and breath are the same.

15. The Isaiah, it is seen, had separated Jehoah and his Ruach or the Ruach (48:16). In the sacred songs, too, there was a separation of the two by its being "sent forth" (Ps. 104:30), and a distinction was made between the "presence" of Jehoah and that of his spirit (139:7): while at times Jehoah rides on the wings of Ruach (Ps. 18:10), where it seems the same as the Cher-Ub, though in the same song (:15) it appears as his "breath." As the majesty and dignity of Deity were apprehended by one writer more than another; by the rhapsodist more than the historian; it must have appeared that a somewhat general deity could not or would not confer special favors on special persons, or talk with them as he was said to have done with Adam, Mosheh Aaron, Miriam, Balaam, Shelomeh, and others, "as a man speaketh with his friend" (Ex. 33:11). The higher concepts of him required that he should operate through an agent or medium, as earthly potentates must often do. And Jesus, while he seems to take at time the strongest view of his own relation as such agent or medium, also, as we have seen, defined

the function of the Holy Spirit; his idea being that this was the evidence of God in action, in beneficent action, whom it was an unpardonable sin to resist (Mat. 12: 28-32; Mark 3: 28-29; Luke 12: 10); a celebrated saying which has done more to establish the third person of the Trinity as a dividuality than all else. And this saying was uttered, according to the Matthew and the Mark, on an occasion when Jesus was healing diseased persons, "casting out devils," and when his method of exorcism or cure was alleged by his then attending critics to be that of one who himself had "an unclean spirit" (Mark 3: 30). Scarcely less weight has had the remark of Jesus in the John (3: 38) where the rejuvenating power of this activity is made essential to salvation. Paul elaborates the concept in the 12th chapter of 1 Corinthians, but it is to Jesus we owe its apotheosis. "God is Spirit," he said (John 4: 24). From some passages it would seem that Jesus taught that mere belief in the coming of God's reign would not save or bring the happy day, but that activity in benevolence was indispensable; and the animation expressed by breathing, by winds, sighs, groans, by birth-throes, by healing, by the exercise of "power," by works, pouring, &c., were the

typifications, manifestations, necessary to attest Divinity in that evil day. But it may be questioned whether the Holy Spirit idea advanced by Jesus is precisely what we now generally understand by it; since it was not to him the spiritual, the meditative, the dreamy, the dainty, the receptive, but the opposite of these; the aggressive, operative, helpful, practical; which was able to make one know good from evil, and enable one to stand by the good or God. As Ezra had dethroned El-Berith, El-Zabaoth, and El-Shaddai, and set up Jehoah, so Jesus associated the now inactive Jehoah with a deity of good works; and this is an evolution which is ever going on, as Jesus has to Protestants superceded his father, as Mary does the like functions in the ideas of Catholics. This was largely the revolution in religion wrought by or in the name of Jesus, and which gives to Christianity its force as a factor in humanics.

16. Indeed, in some degree, Jesus has been by many classified with this type of deity; as a personification of it. In one instance, at an early day, it is called the Spirit of Jesus ('The Acts 16: 7). In other parts of the New Testament the concept seems to supercede other concepts of God ('The Acts 15: 28; 16: 6; 28: 25;

11: 12; 7: 51; 1: 16; Mat. 1: 18). Paul makes the Spirit an intercessor with God (Rom. 8: 26). A more general concept in that day, however, as perhaps in this, and as to Jesus, was that it was the "power," that is the activity or Urgos, of God (Luke 24:49; The Acts 1: 8), working, healing, curing, comforting. And it could be conferred on or imparted to others by the disciples, not by the ceremony of breathing on them, but by that of laying on of hands (Acts 8: 17-19); yet what precisely was the visible effect it had as an initiatory rite which caused Simon to desire to buy the function does not appear as Phillip was already there doing great miracles without exercising it or conferring it on others.

17. The formula "Father, Son, and Holy Ghost," so far as its use by Jesus is concerned, is found only in the Matthew (28: 19); a conversation and an appearance of Jesus which no other writer records; and the authenticity of which is challenged if Jesus did not meet the disciples in Galilee after the crucifixion (Luke 24: 49; Acts 1: 4). His last words in the other gospels and in The Acts do not sustain the formula, which may have been written at a later time than other parts of the Matthew (28: 15). It may be suggested, in this con-

nection, as the Matthew and Mark in their original form are generally believed to have been composed about the year A. D. 65, at which time Mena<sup>h</sup>em ("Comforter") assumed the purple and headed the great Galilean revolt against Rome (Jos. "Wars," 2: 17), that some relation exists between these two Gospels and this son of Judas the Galilean; the more as Jesus is left alive in Galilee by the closing verses of the Matthew, with a promise on his part that he would be with his friends to the end of the world, then at hand (Mat. 24: 34; Mark 13: 30; Luke 21: 32), and he had already promised to go to Galilee after he was raised up (Mat. 26: 32; Mark 14: 28); but to believe that Jesus and Mena<sup>h</sup>em were the same person we must also believe that Paul wrote subsequently to the overthrow of Jerusalem, which can in no wise be admitted.







HISTORIAN'S OFFICE

*Church of Jesus Christ of Latter-day Saints*

47 East South Temple St.

SALT LAKE CITY, UTAH



HISTORIAN'S OFFICE

*Church of Jesus Christ of Latter-day Saints*

*47 East South Temple St.*

SALT LAKE CITY, UTAH

